

John Heywoodes
VVorkes.


A dialogue conteyning
the number of the effectual Prouerbes
in the English tongue, compacte in a mat-
ter concerning two manner of Mariages.

With one hundred of Epigram-
mes: and three hundred of Epigrammes
vppon three hundred Prouerbes: and a
fifth hundred of Epigrammes.

Whereunto are newly added a sixte hun-
dred of Epigrammes by the saide
John Heywoode.

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THE PREFACE.



*Monge other thinges profiting in our tongue
Those whch much may profit both old & yong:
Such as on their fruite will feede or take holde
Are our common playne pythy prouerbes olde.
Some sence of some of which, being bare & rude,
Yet to fine and fruitfull effect they allude.
And their sentences include so large a reache,
That almost in al thinges good lessons they teache.
This write I not to teache, but to touche, for why?
Men know this as wel or better then I.
But this and this rest, I write for this,
Remembring and considering what the pyth is,
That by remembraunce of these Prouerbes may grow
In this tale, erst talked with a friend, I shew
As many of them as we could fitly finde,
Falling to purpose, that might fall in mynde.
To the intent that the reader, readily may
Finde them and mynde them, when he wyll alway.*

The firste Parte, and firste Chapter.



Qf myne acquaintance a certayne young man
(Being a resorter to me now and then)
Resorted lately, shewing himselfe to bee,
Desirous to talke at length alone with mee.
And as we for this, a meete place had won,
With this olde prouerbe, this youngman begon.

Who so that kne we, what would be deare,
Should neede be a marchaunt but one yeare.
Though it (quod hee) thing impossible bee,
The ful sequele of present thinges to foresee:
Yet doth this prouerbe prouoke euery man
Politikely (as man possibly can)
In thinges to come after to cast eye before,
To cast out or keepe in thinges for foretore.
As the prouision may seeme most profitable,
And the commoditie most commendable.
Into this consideration I am wroughe
By two thinges, which Fortune to hands hath brought:
Two women I know: of which twayne the one
Is a mayde of flourishing age, a goodly one.
Thother a widow, who so many peares beares,
That all her whitenesse, lyeth in her white beares.
This mayde hath frendes rich, but riches hath she none,
Nor none can her handes get to lyue vpon.
This wydow is very riche, and her frendes bare,
And both these, for loue to wed with me fond are.
And both would I wed, the better and the worse,
The one for her person, the tother for her purse.
They woo not my substance, but my selfe they woo,
Goodes haue I none, and small good can I doo.
On this poze mayde her rich frendes I clearly knowe,
(So shee wed where they wil) greates giftes wil bestow.

The first Parte.

But with them all I am so far from fauer,
That shee shall sure haue no groate if I haue her.
And I shall haue as little all my frendes swere,
Except I follow them, to wed els where.
The poze frendes of this ryche wydowe beare no swaye,
But wed her and wynn wealth, when I wyl I may.
Now which of these twayne is like to be dearest,
In payn, or pleasure, to sticke to mee nearest.
The depth of all doubts with you to consither,
The sence of the sayd prouerbe sendeth me hither.
The best bargayne of both quickly to haue shand,
For one of them thinke I to take out of hande.

The Second Chapter.

Frende (quod I) welcome, and with right good wyl,
I will as I can, your wyl herein fulfyll.
And two thinges I see in you, that shew you wyl,
First in wedding ere ye wed, to aske aduise.
The second, your yeares being young it appeares,
Ye regarde yet good prouerbes of olde ferne yeares.
And as ye ground your tale vpon one of them,
Furnish we this tale, with euerychone of them.
Such as may fitly fall in mynde to dispose.
Agreed (quod he) Then (quod I) first this disclose.
Haue you to this olde wydow, or this young maye,
Any wordes of assuraunce ere this tyme sayde?
Nay in good sayth (sayd hee.) Wel than (sayd I)
I wyl be playne wth you, and may honestly.
And plainly to speake, I lyke you as (I sayde)
In two forgetolde thinges, but a thirde haue I wayde,
Not so much to bee lyked, as I can deeme,
Which is in your wedding your haste so extreeme.
The best or worst thing to man for this lyfe,
Is good or ill choosing, his good or il wife.

The firste Parte.

I meane not onely of body good or bad,
But of all thinges meete or vnnmeete to be had,
Such as at any time by anye meane may
Betweene man and wife, Loue encrease or decaye.
Where this ground in any head, grauely grateth,
All fyer haste to wed, it sone rebateth.
Some thinges that prouoke young men to wed in haste,
Show after wedding, that hast maketh wast.
When tyme hath turnde white sugar to white salte,
Then such folke see, soft fier maketh sweete malte.
And that deliberation doth men assist,
Befoze they wed to beware of had I wist.
And then their timely wedding doth cleare appeare,
That they were early vp and neuer the neare.
And ones their hastye heate a little controlde,
Than perceiue they well, hotte loue sone colde.
And whan hastye wiclesse mirth is mated weele,
Good to be mery and wise, they thincke and feele.
Haste in wedding some man thinkth his owne auayle,
Whan haste proueth a rod made for his owne tayle.
And when hee is well beaten with his owne rod,
Than seeth hee haste, and wisdome thinges farre od.
And that in all or most thinges, wist at neede,
Moste tymes he seeth, the more haste the lesse speede.
In lesse thinges then wedding, hast shewth hastymans fo,
So that the hasty man neuer wanteth wo.
These sage sayd sawes, if ye take so profounde,
As ye take that, by which you tooke your grounde.
Than finde ye grounded cause by these now here tolde,
In hast to wedding your hast to withholde.
And though they seeme wpues for you neuer so fitte,
Yet let not harmefull haste, so far out run your wpt.
But that ye harke to heare all the whole summe,
That may please or displease you in tyme to come.

The thirte Parte.

Thus by these Lessons ye may learne good cheape,
In wedding and all thinge, to looke ere ye leape.
Ye haue euen now well ouerlookte me (quod he)
And lepte verie nie me too. For I agree,
That these sage sayinges do waightely way
Against haste in all thing, but I am at bay.
By other parables of like weighty weight,
Which haile me to wedding, as ye shal heare streight.

The thirde Chapter.

HE that wil not whan he may,
Whan he would, he shal haue nay.
Beautie or ryches the tone of the twayne
Now may I choose, and which me list obtayne.
And if I determin me, this mayde to take,
And then tract of time traine her me to forsake:
Then my beautifull marriage lythe in the wake,
And neuer for beaute, shall I wed the like.
Now if I awarde me this widowe to wed,
And that I dye of time, till time shes be ded,
Then farewell riches, the fat is in the fire,
And neuer shall I to like riches aspire.
And a thousand fold would it greue me moze,
That she in my fault, should dye one houre befoze,
Than one minute after, than haste must prouoke,
When the pigge is proferd to holde by the poke.
Whan the Sunne shyneth make hay, which is to sale,
Take time whan time cometh, lest time steale awaie.
And one good lesson to this purpose I pike
From the Smithes forge, whan thyron is hot. Strike.
The sure seaman seeth, the tide carrieth no man.
And long delaies or absence, somwhat to skan:
Since that that one wil not, another will,
Delaies in woers must nedes their speede spil.

And

The firste Parte.

And touchinge absence, the full accompt who somthe.
Shall see, as fast as one goeth, another comthe.
Time is tickle: and out of sight out of minde,
Than catche and hold while I maie, fast blinde, fast finde.
Blame me not to haste, for feare mine eie be blerde.
And thereby the fat cleane slit fro my berde.
Where A Clooers hop in and out, long time may bringe
Him that hoppeth best, at last to haue the ring.
In hopping without for a ring of a rush.
And while I at length debate and beate the bush,
There shall steppe in other men, and catch the burdes,
And by long tyme lost in manie vaine wurdes.
Betweene these two wiuers, make slouth speede confound,
While betwene two scholes, my taile go to the ground.
By this, since we see slouth must byeede a scab,
Best sticke to the tone out of hand, hab, oz nab.
Thus all your Prouerbes inueighing against haste,
Be aunswerd with Prouerbes, plaine and promptly plaste.
Whereby to purpose all this no further fits,
But to shew, so many heades, so many wits.
Which shewe as surely, in all that they al tell,
That in my wedding I mayeuen aswel
Tary to long, and thereby come to late,
As come to soone by haste in any rate.
And proue this prouerbe, as the wordes thereof go,
Haste oz slouth herein worke nother wealth nor wo.
Be it far oz nie, wedding is destiny.
And hanginge likewise, saith the prouerbe, saide I.
Then wed oz hang (quod he) what helpeth in the whole
To hast oz hang aloofe, happy man happy dole.
He deale this dole (quod I) out at a wrong dur,
For destiny in this case doth not so stir
Against mannes indenuour, but man may direct
His wil, for prouision to worke oz neglect.

But

The firste Parte.

But to shew that quicke wedding may bring good speede,
Somewhat to the purpose, your pouverbes proue in deede.
Howbeit, whether they counterpayse or out waye
The Prouerbes, which I before them did laye,
The tryall thereof wee wpl lay a water
Tyll we trye more. For trying of which mater,
Declare all commodities ye can deuise,
That by those two weddinges to you can rise.

The fowerth Chapter.

I Will (quod he) in both these cases streight shew,
What thinges (as I thincke) to mee by them will grow.
And where my Loue began, there begin will I
With this Payde, the piece perelless in myne eye.
Whom I so fauour, and she so fauoureth mee,
That halfe a death to vs asonder to bee.
Affection ech to other doth vs so moue,
That welny without foode, we coulde liue by loue.
For be I right sad, or right sicke, from her sight,
Her presence absenteth all malables quight.
Which seene, and that the great ground in mariage,
Standeth vpon liking the parties personage,
And than in olde prouerbes in opening the packs,
One sheweth me openly in loue is no lacke.
No lacke of liking but lacke of lying,
May lacke in loue (quod I) and breede ill cheening.
Well as to that (sayd hee) harke this othing.
What time I lacke not her, I lacke nothing.
But though wee haue nought, noz nought wee can geat,
God neuer sendeth mouth, but hee sendeth meat.
And a hard beginning maketh a good ending.
In space cometh grace, and this further amending.
Seldome cometh the better, and like wpl to like.
God sendeth cold after clothes. And this I pike.

The firste Parte.

She, by lacke of substance seeminge but a sparke,
Steept in yet the stoutest, for a leg of a Larke
Is better than is the body of a kight;
And home is homely, though it be poore in sight.
These proverbes for this part shew such a flourish,
And than this party doth delight so nourish.
That much is my bow bent to shoote at these markes,
And kyl feare, when the skye falch, we shal haue Larkes.
Al perylles that fall may, who feareth they fall shall,
Shall so feare all thing, that he shall let fall all,
And be more afrayde then hurt, if the thinges were done.
Feare may force a man to cast beyond the moone.
Who hopeth in Gods helpe, his helpe cannot start:
Nothing is vnpossible to a wylling hart,
And wyl may win hart, here in to consent,
To take all thinges as it comth, and bee content.
And here (quod he) in marping of this mayde,
For courage and commoditie all myne ayde
Wel sayde (sayde I) but a while keepe wee in quenche,
All this case, as touching this poore young wenche.
And now declare your whole consideration,
What maner thinges drawe your imagination,
Towarde your wedding of this wydowrye and olde,
That shall ye (quod he) oute of hand haue tolde.

The sixt Chapter.

This wydowe beinge foule, and of fauour ill,
In good behauiour can very good skyl.
Pleasantly spoken, and a very good wyt,
And at her table when wee together syt,
I am wel serued, we eate of the best:
The meate good and holsome and holsomely drest.
Sweete and soft lodginge, and thereof great hysc,
This selfe and scene, with all implementes of chysc,

The first Parte.

Of plate and money such cupboordes and coffers,
And that without payne I may win these proffers.
Than conetise bearings Venus bargaine backe,
Praisinge this bargaine saith, better leane then lacke.
And greedinesse, to draw desire to her loze,
Saith, that the wise man saith, loze is no loze.
Who hath many prase maye put the mo in the pot,
Of two illes, choole the le, while choise lye in lot.
Sence lacke is an ill, as til as man may have,
To provide for the worst, while the best is selfe save.
Restie welth with me, this winneth to win,
To let the world wag, and take mine ease in mine.
He must needes swim, that is holde up by the chin,
He laugheth that winneth. And this threede finer to spin.
Maister promotion saith, make this substance sure,
If riches bringe once partly countenaunce in yre,
Than shalt thou rule the roste all rounde about,
And better to rule, than be ruled by the rout.
It is sayde, be it better be it wors,
Do yee after him that beareth the purs.
Thus be I by this, once *le senior de graunde*.
Many that commaunded me, I shall commaunde.
And also I shall to reuenge former hurtes,
Hold their noses to grinstone, and sit on their skurtres,
That erst late on mine. And riches may make,
Freends many waies. Thus better to geue then take.
And to make carnall appetite content,
Reason laboureth will, to win wils consent,
To take lacke of beauty but as an eye loze.
The sayre and the foule, by darke are like loze.
When all candels be out, all cats be grey,
All thinges are then of one colour, as who sey.
And this proverbe saith, for quenching hot desire,
Foule water as soone as sayre, will quench hot fire.

Where

The firste Parte.

Where gifts be geuen freely, East, West, North, or South,
No man ought to looke a geuen Horse in the mouth.
And though her mouth be foule, she hath a fayre tale,
I confesse this text, as is most my auale.
In want of white creth and yelow beares to beholde,
She flourisheth in white silver and yelow golde.
What though she be roothlesse, and balde as a roote?
Her substance is shoote anker, whereat I shoote.
Take a paine for a pleasure all wise men can,
What: hungry dogges will leape durty puddings man.
And here I conclude (quoth he) all that I knowe,
By this olde widow, what god me may growe.

The. vij. Chapter.

YE hane (quoth I) in these conclusions founde
Sundrie thinges, that verily sounde,
And both these longer tales, bringe well be wode,
In one short question, we make well inle wode,
Which is, whether best or worst to be ledde
With riches, without loue or beaute to wedde:
Or with beaute without riches for loue.
This question (quoth he) inquireth all that I moue.
It doth so (saide I) that is neere ly couched.
But th'answere will not so breifely be touched.
And your selfe, to length it taketh direct trade.
For to all reasons, that I haue yet made,
Vee seme more to seeke reasons how to contende,
Than to the counsell of mine to ronscende.
And to be plaine, as I must with my frende,
I perfectly feele etien at my fingers ende.
So harde is your hande set on your halspeny,
That my reasoning your reason setteth nought by.
But reason for reason, vee so stiffly lay,
By prouerbe for prouerbe, that with you dw way,

Wij

That

The first Parte. I

That reason onely shall heresu nought moue you
To heare moze then speake. wherfore I wyl proue you
With reason, assisted by experience,
Which my seife saw, not long since nor far hence,
In a matter so like this fashiohn in frame,
That none can be lyker, it seemeth euene the same.
And in the same, as your selfe shall espie,
Eche sentence touched with a prouerbe welnye.
And at ende of the same, ye shall cleary see
How this thore question thurly answered may bee.
Yea mary (quoth he) now ye shote me a happycke,
Practise in all, aboue all. — the quicke
Prooue vpon Practise, must take holde moze sure,
Than any reasoning by gesse can procure.
If ye bying practise in place, without fabling,
I wyl banish both haste and busie babling.
And yet that promise to perfourme is twickle,
For in this case my tounge must oft tickle.
We know wel it is, as telth us this olde tale,
Meete that a man be at his owne bydale.
If he wine wel (quod I) meete and good it were.
Or els as good for him an other were there.
But for this your bydale I meane not in it,
That silence shal suspend your speach euery whyte.
But in these marriages, which ye here meue,
Since this tale conteint the counsel I can geue,
I would the your eares attend with your tounge,
For aduise in both these weddinges olde and young.
In which hearing, time seene when and what to talke,
When your tonge tickleth, at wil let it walke.
And in these bydales, to the reasons of ours,
Marke mine experience in this case, of yours.

The

The first Parte.

The seuenth Chapter.

Within setwe yeares past, from London not far waye
Where I and my wyfe, with our pooze household laye:
Two young men were abydinge whom to discriue,
Where I, in portraying persons dead or alive.
As cunning and as quicke, to touche them at full,
As in that feate I am ignoraunt and dull.
Neuer could I paint the pictures to allow,
More lyuely then to paint the picture of you.
And as yours three persons shew one similitude,
So shew you three one, in al thinges to be viude.
Likewise a widow and a maide there did dwell,
A like like the wydowe and mayde ye of sel.
The frendes of them four in euery degree,
Standing in state as the frendes of you three.
Those two men, eche other so halsted or taried,
That those two women on one day they married.
Into two houses, which next my house did stand,
The one on the right, the other on the left hand.
Both bydegromes bad me, I could doe none other,
But dine with one, and suppe with tother.
He that wedded this wydow rich and olde,
And also she, fauoured me so, that they wolde
Make me dyne or sup once or twise in a weeke.
This pooze young man and his Make being to seeke
As oft, where they might eate or drinke, I them bad,
Where I at home, to such pittance as I had.
Which common confereuce such confidence wrought,
In them to me, that deede, worde, ne welny thought
Chaunced among them, what euer it weare,
But one of the four brought it streight to mine eare.
Whereby betwene these twaine, and their two wiues,
Both for wealth and woe, I knew al their four lyues.

The first Parte.

And sence the matter is much intricate,
Betwene side and side, I shall here seperate.
All matters on bothe sides, and than sequestrate,
Th'one side, while th'other be full reberst, in rate.
As for your vnderstandinge may best stande, in any out
And this younge poore couple shall come first in hande.
Who, the day of weddinge and after, a while, in any
Could not looke eche on other, but they must smile.
As a whelpe for wantonnes in and out whippes,
So playde these twaine, as mery as thre chippes.
Vee there was God (quoth he) when all is done,
Abide (quoth he) it was yet but hony moone.
The blacke oxe had not trode on his nor her foote,
But ere this brancche of blisse could reach any roote.
The flowres so faded, that in fifteene weekes,
A man might espie the chaunge in the cheekes.
Both of this poore wretch, and his wife this wench,
Their faces tolde tales, that Cornam was tournd french.
And all thet light laughinge tournd and translated,
Into sad sighinge, all mirth was amated.
And one moorninge time ly he tooke in hande,
To make to my house, a fleueles errande.
Haukinge vpon me, his minde herein to breake,
Which I would not see, till he began to speake.
Prayinge me to bere him. And I saide I would be,
Wherewith this that followeth foorthwith he tolde.

The viij: Chapter.

I Am now dzien (quoth he) for ease of my harte,
To you, to better parte of mine inward smarte,
And the matter concerneth my wife and mee,
Whose fathers and mothers longe sence dead bee.
But vnckles, with aunces and cosins, haue wee,
Diuers rich on both sides, so that wee did see.

The first Parte.

If we had wedded, eche, where eche kintred woulde,
Neither of vs had lackt, either siluer oz golde.
But neuer coulde suite, on either side obtaine
One penpe, to the on weddinge of vs twaine.
And sence our owne marpyng oz marriage daie,
Where any of them see vs, they thinke awaie,
Solemnly swearing, such as may geue ought,
While they and we liue, of them we get right nought.
Noz nought haue we, noz no way ought can we get,
Sauinge by bozowinge, tell we be in det
So far, that no man any more will vs lende.
Whereby, for lacke we both be at our wittes ende.
Whereof no wonder, sence the ende of our good,
And beginninge of our charge, together stoo.
But wit is nener good till it be bought
Howbeit when bought wits to best price bee brought,
Yet is one good forwit worth two after wits.
This paith me home lo, and full mo folly hits.
For had I lookt a foze, with indifferent eye,
Though hast had made me thurst neuer so drye:
Yet to drowne this droughe, this must I needes thinke,
As I woulde needes bzeue, so must I needes drinke.
The drinke of my byde cup I should haue forborne,
Till temperaunce had tempred the taste before.
I see now, and shall see while I am alive,
Who wedth oz he be wise shall die oz he thriue.
I liage now in this facte, *factus est repente*,
Now mine eies be open I do repent me.
He that will sell lawne before he can solde it.
He shall repent him before he haue solde it:
Some bargains deere boughte, good cheape woulde be sold,
No man loueth his fetters, be they made of gold.
Were I loose from the louely linkes of my chaine,
I woulde not daunce in such sayres fetters againe.

The firste parte.

In house to keepe hostholde, when folkes wil nevers wed,
No thinges belong, then four bare legs in a bed.
I reckned my wedding a sugar sweete spyce,
But reckners without their host must reckon twyce.
And althoughe it were sweete for a weeke or twayne,
Sweete meate wyl haue sower sauce, I see now playne.
Continuall pennurie, which I must take
Telch me, better eye out, then alway ake.
Boldly and blindly I ventred on this,
How be it, who so bolde as blinde Bayard is:
And herein to blame any man, then should I raue,
For I did it my selfe: and selfe doe, selfe haue.
But a day after the fayre, comth this remoyse
For reliefe: for though it be a good horse
That neuer stumbleth, what payse can that aouche,
To Iades that breake their nookes at first trip or touche.
And befoze this my first fogle or breakenecke fall,
Subcilly like a sheepe thought I I shall
Cut my coate after my cloath, when I haue her.
But now I can smel, nothinge hath no sauer.
I am taught to know, in more hast than good speede,
How *Indicare* came into the Creode.
My careful wife in one corner weepeth in care,
And I in another, the purse is threed bare.
This corner of our care (quod hee) I you tell,
To craue therein your comfortable counsell.

The nyenth Chapter.

I Am soyy (quod I) of your pouertee,
And more soyy, that I cannot succour ye,
If ye stir your neede mine almes to stir,
Then of troch ye beg at a wrong mans dur.
There is nothing more bayne, as your selfe tel can,
Then to beg a breeche of a bare arst man.

The firste parte.

I come to beg nothinge of you (quoth he)
Sawe your aduise, which maie best wate be,
How to win present salue for this present soze.
I am like th'il surgeon (saide I) without store
Of good plaisters. Howbest such as they are,
Ye shal haue the best I haue. But first declare,
Where your and your wiues rich kinsfolke do dwell.
Enuironned about vs quoth he which shewith wel,
The nerer to the church, the fether from God.
Most part of them dwell within a thousand rod.
And yet shal we catch a hare with a taber,
As sone as catch ought of them, and rather.
Ye plaie coleprophet (quoth I) who taketh in hande,
To know his aunswere befoze he do his errande.
What shoulde I to them (quoth he) kinge or sit.
An vnbidden ghest knoweth not where to sit.
I am cast at carts ars, some folke in lacke
Can not pzease, A broken sleeue holdeth th'arme backe.
And shame holdeth me backe, beinge thus forsaken.
Tushe man (quoth I) shame is as it is taken.
And shame take him that shame thinketh ye thinke none.
Unminded, vnmoned, goe make your mone.
Till meate fall in your mouth, will ye lie in bed,
Or sic still: nay be that gapeth till he be fed,
May fortune to fast and famishe for longer.
Set for ward, ye shal neuer labour ponger.
Well (quoth he) if I shall needes this viage make,
With as good will as a beare goth to the stake,
I will freight weie anker, and hoyle vp sayle.
And thitherwarde hie me in haste like a snayle.
And home againe hitherwarde quicke as a bee.
Now for good lucke, caste an olde shoe after mee.
And first to mine vncke, Brother to my Father,
By suite, I wil assaie to win some fauer.

The firste Parte.

Who brought me vp, and till my weddinge was done
Loued me, not his nephew, but as his son.
And his heire had I beene, had not this chaunced.
Of landes and goodes, which shoulde me much auanced.
Crudge (quoth I) to him, and on your mary bones,
Crouch to the ground, and not so oft as ones
Speake any one word him to contrary.
I can not tell that (quoth he) by Saint Mary.
One ill word apeth an other, as folkes speake.
Wel (quoth I) better is to bow then bzeake.
It hurteth not the tunge to geue safer wordes.
The rough net is not the best catcher of burdes.
Sence ye can nought win, if ye can not please,
Best is to suffer: For of sufferance cometh ease.
Cause causeth (quoth he) and as cause causeth mee,
So will I do. And with this away went hee.
Yet whether his wife shoulde go with hym or no,
He sent her to mee to know ere he would go.
Whereto I saide, I thought it best he went alone.
And you (quoth I) to go streight as he is gone,
A munge your kinsfolke likewise, if they dwell ny.
Yes (quoth she) all rounde abouteuen here by,
Namely an aunce, my mothers syster, who well
(Sence my mother died) brought me vp from the shell,
And much would haue geuen me, had my wedding growne
Upon hys fanly, as it grew vpon mine owne.
And in likewise mine vncle her husband, was
A father to me. Wel (quoth I) let pas:
And if your husband will his assent graunt,
Go, he to his vncle, and you to your aunt.
Yes this assent he graunteth befoze (quoth she)
For he ere this thought this best to be.
But of these two thinges he woulde determine none
Withouth ayde. For two heddes are better then one.

With

The firste parte.

With this we departed, he to her husbände,
And I to dinner to them on th' other hande.

The tenth Chapter.

When dinner was done, I came home againe,
To attende on the retorne of these twaine.
And ere three howres to ende were fully tride,
Home came she fyrst, welcome (quoth I) and well hide.
Ye a shor't horse is sone corrid (quoth she)
But the weaker hath the wurs we all daie see.
After our last partinge, my husbände and I
Departed, ech to place agreed formerly.
Mine vncle and aunte on me did lour and glome.
Both bad me god speede, but none bad me welcome.
Their folkes glomd on me to, by which it appeereth.
The younge cocke croweth, as he the olde heereth.
At dinner they were, and made (for maners sake)
A kinswoman of ours me to table take.
A false flattringe filch, and if that be good,
None better to beare two faces in one hood.
She speaketh as she would creepe into your bosome.
And when the meale mouth hath won the bottome
Of your stomake, than will the pickthanke it tell
To your most enemies, you to buye and sell.
To tell tales out of schoule, that is her great lust.
Loke what she knowth, blab it wilst, and out it must.
There is no mo such titifls in Englands ground,
To holde with the hare, and run with the hound.
Fyre in the one hand, and water in the tother,
The makebate beareth betweene brother and brother.
She can winke on the pew, and wery the lam.
She maketh earnest matters of euery flimflam.
She must haue an oxe in euery mans barge.
And no man may chat ought in ought of hir charge.

The firste Parte.

Coll vnder canstink, she can playe on both handes,
Dissimulation well she vnderstandes.
She is lost with an apple, and won with a nut.
Her tong is no edge toole, but yet it wil cut.
Her cheekes are purple ruddie like a horse plumme.
And the bigst part of her bodie is her bumme.
But little tette all taile, I haue hearde ere this,
As high as two horse loues her person is.
For priuie nips or calls ouerthwart the shing,
He shall leese the maistrise that with her begins.
She is to turne loue to hate, or ioye to greefe
A paterne, as meete as a rope for a theef.
Her promise of freendship, for any auaille,
Is as sure to holde, as an ele by the taile.
She is nother fishe, noz fleshe, noz good red hearinge.
She is a ringleader there, And I fearinge
She woulde spit her venim, thought it not euill
To set by a candle befoze the deuell.
I clawd her by the back in waie of a charme,
To do me, not the moze good, but the lesse harme.
Prayinge her in her eare, on my side to holde,
She thereto swearinge by her false sayth, she wolde.
Streight after diner mine aunt had no choise,
But other burst, or burst out in pilats voice.
Ye huswife, what winde blowth ye hither thus right?
Ye might haue knokte ere ye came in, leaue is light.
Better vnborne than vntaught, I haue heard saie,
But ye be better fed then taught farre awaie.
Not very fat fed, saide this flebergibet,
But neede hath no lawe, neede maketh her hither iet.
She comth neere Alas (quoth she) for that is her name,
More for neede, than for kindnes, prine of shame.
Whatbeit she can not lacke, for he findeth that seekes,
Lovers liue by loue, ye as larkes liue by leekes.

Saied

The firste parte.

Saied this Ales, much more then halfe in mockage.
Tushe (quoth mine aunce) these louers in dotage
Thinke the ground beare them not, but wed of cozage
They must in all haste, though a lease of bozage
Might buy all the substance that they can sell.
Well aunte (quoth Ales) all is wel that endes well.
Pea Ales, of a good beginning cometh good end.
Not so good to bozrowe, as be able to lend.
Maie in deede aunte (quoth she) it is sure so,
She must needes graunt, she hath wrought her owne wo.
She thought Ales, she had scene for in a milstone,
Whan she gat a husbande, and namely such one,
As they by weddinge coulde not onely nought win,
But lose both liuinge and loue of all theire kin.
Good aunt (quoth I) humblie I beseech yee,
My trespasse done to you forgiue it mee.
I know and knowledg, I haue wrought mine owne payne,
But thinges past my handes, I can not call againe.
True (quoth Ales) thinges done can not be vndone,
Be they done in due time, to late, or to sone,
But better late then neuer to repent this,
To late (quoth mine aunt) this repentance she wed is.
Whan the steele is stolne shut the stable durre.
I toke her for a rose, but she breedeth a burre.
She cometh to sticke to me now in her lacke,
Rather to rent of my clothes fro my backe,
Than to do me one farthinge worth of good.
I see daie at this litle hole. For this bood
Sheweth what fruites will follow. In good faith I sayde,
In waie of petition I sue for your ayde.
A wel (quoth she) now I well vnderstand
The walkinge staffe hath caught warmth in your hand.
A cleane fingered huswife, and an idell, folke saie,
And will be lime fingerd I feare by my faie.

The firste Parte.

It is as tender as a Parsons lemman.
Nought can shee do, and what can she haue than?
As sober as she seemth, fewe daies come about
But shee will once washe her face in an ale clout.
And than betwene her and the rest of the rout,
I proud, and thou proud, who shall beare th'athes out.
She may not beare a fether, but she must breath,
She maketh so much of her peined sheath.
She thinketh her farthinge good siluer I tell you,
But for a farthinge who euer did sell you,
Mightst thou to be better solden then bought.
And yet though she be worth nought, nor haue nought,
Her gowne is gaier and better then mine.
At her gaie gowne (quoth Ales) ye may repine.
Howbeit as wee mape, we loue to go gaye all.
Till well (quod mine aunt) pride will haue a fall.
For pride goeth before and shame cometh after,
Sure (saide Ales) in manner of mockinge laughter,
There is nothinge in this Worlde that agreeth wurs,
Then doeth a Ladies heart and a beggers purs.
But pride she sheweth none, her looke reason alouth,
She looketh as butter would not melt in her mouth.
Till the still some eats by all the drasse Ales,
All is not golde that glisters by tolde tales.
In youth she was towarde and without euill,
But sone ripe, sone rotten, yonge seint, olde deuil.
Howbeit lo god sendeth the shrewd cow thowte boynes,
While she was in this house she sat vppon thornes,
Eche one daie was thre, till libertie was borrow,
For one monethes ioye to bringe her whole liues sorow.
It were pitie (quoth Ales) but she should do well,
For beantie and stature she beareth the bell.
All weede groweth fast Ales: Whereby the corne is losne.
For surely the weede ouergroweth the corne.

The firste parte.

Per prayse the wine, befoze ye tast of the grape.
But she can no moze harme than can a she ape.
It is a good body, her proprietie preeues.
She lacketh but euen a new paire of flesues.
If I maie (as they say) tell trouth without sin.
Of trouth she is a wolfe in a lambes skin.
Her hart is full high, whan her eye is full low,
A gbest as good lost as founde, for all this show.
But many a good come hath, an euill cause,
I speake this doughter in thy mothers behalfe.
My sister (God rest her soule) whom thoughe I lost,
Was cald the floure of honestie in this cost.
Aunt (quoth I) I take for father and mother
Mine Uncle and you aboue all other.
When we would, ye would not be our childe (quoth she)
Wherefore now whan yee would now will not we.
Hence thou wouldst needes cast away thy selfe thus,
Thou shalt sure sinke in thine owne sinne for vs.
Aunt (quoth I) after a dotinge or drunken deede,
Let submission obtayne some mercie or merde.
He that killeth a man, whan he is dronke (quoth she)
Shalbe hanged when he is sobze. And he,
Whom in itchinge no scratching wil forbere,
He must beare the smartinge that shall follow there.
And thou beinge bozne very nigh of my stocke,
Though nigh be my kyrtell, yet nerer is my smocke.
I haue one of mine owne whom I must loke to,
Ye aunt (quoth Ales) that thinge must ye needes do,
Nature compelleth you to set your owne first vp.
For I haue heard late, it is a deere colup
That is cut out of th' owne fleshe. But yet Aunte,
So small may her request be, that yee may graunte
To satisfie the same, which may do her good,
And you no harme in th' aduansinge your owne blood.

The firste Parte.

And cosin (quoth she to me) what ye would craue,
Declare, that our aunt may know what ye would haue.
May (quoth I) be they winners or losers,
Folke saie alway, beggers should be no choosers.
With thanks I shall take what euer mine aunt please
Where nothinge is, a little thinge doth ease.
Hunger maketh hard beanes sweete: Where saddles lacke
Better ride on a pad, than on the horse bare backe.
And by this proverbe appeerth this o thinge,
That alway somewhat is better then nothinge.
Hold fast whan ye haue it (quoth she) by my life,
The boy thy husbände, and thou the gyyle his wife,
Shall not consume that I haue laboured for.
Thou art yong inough, and I can worke no more.
Kyt calot my cosin saue this thus far on,
And in mine aunces eare she wispreth anon
Roundely theese wordes, to make this matter whole.
Aunt, leat them that be acolde blowe at the cole.
They shall for me Ales (quoth she) by gods blis,
She and I haue shaken handes: farewell vnkiss.
And thus with a becke as good as a dieu gard,
She flang from me, and I from her hitherward.
Begging of her booteth not the worth of a beane,
Little knoweth the fat sow, what the leane doth meane.
Forsoth (quoth I) ye haue bestirde ye well.
But where was your vncle while all this fray fell?
A sleepe by (quoth she) routinge like a hog,
And it is euill wakinge of a sleepinge dog.
The bitch and her whelp might haue bene a sleepe to,
For ought they in wakinge to me would do.
Fare ye well (quoth she) I will now home streste,
And at my husbändes handes for better newes weite.

The

The firste Parte.

The. eleuenth Chapter.

HE came home to me the nexte daie before none:
What tidinges now (quoth I) how haue ye done?
Uppon our departinge (quod hee) yester daie,
Toward mine Uncles, somewhat more than midway,
I ouertoke a man, a seruant of his,
And a freende of mine. Who gessed streight with this,
What mine errand was, offeringe in the same,
To do his best for me, and so in gods name,
Thither we went, no body beyng within,
But mine vncle, mine aunte, and one of our kin.
A mad knaue, as it were a raylinge gesser,
Not a more gagginge gander hence to Chester.
At sight of me hee asked, who haue we there?
I haue seene this gentleman, if I wist where.
How be it so, seldome seene, none forgotten.
He was (as he will be) somewhat cupshoten,
Sixe daies in the weeke beside the market daie,
Malt is aboue wheat with him, market men saie,
But for as much as I sawe the same count
Contented well mine vncle and mine aunte.
And that I came to fall in, and not to fall out,
I forbare: or els his drunken red smut.
I would haue made as oft chaunge from hew to hew,
As doth the cockes of Inde. For this is true,
It is a small hoy on my thombe, And Christe wot,
It is wood at a worde. Little portte sone whot.
Now mery as a cricket, and by and by,
Angry as a waspe, though in both no cause why.
But he was at home there, he might speake his will.
Euery cocke is proude on his owne dyng bill,
I shall be euen with him herein whan I can.
But he hauinge done, thus mine vncle began.

The firste Parte.

Dee marchant, what attempth you, to attempt vs,
 To come on vs befoze the messenger thus?
 Rominge in and out, I here tell how ye rolle.
 But sonne the rollinge stone neuer gathereth molle.
 Like a pickpurs pilgrim, ye pyle and proule
 At rourers, to rob Peter and pate Poule.
 I wis I knowe, or any moze be tolde,
 That draffe is your errand, but drinke ye wolde.
 Uncle (quoth I) of the cause, for which I come,
 I pray you paciently heare the hole summe.
 In faith (quoth he) without any moze summinge,
 I knowe to beg of mee is thy comminge,
 Forsoth (quoth his man) it is so in deede.
 And I dare boldly bolle, if ye knewe his neede,
 Ye would of pittie, yet set him in som stepe.
 Sonne, better be envied than pitied, folke sepe.
 And for his cause of pittie (had he had grace)
 He mighte this daie haue bene cleere one of the case.
 But now he hath well faste and caught a frog.
 Where nought is to wed with, wise men flie the clog.
 Where I (quoth I) do not as ye wile or bad,
 That repent I oft, and as oft wishe I had.
 Sonne (quoth he) as I haue heard of mine olders,
 Wisers and woulers be no good householders.
 This proverbe for a lesson, with such other.
 Not like (as who saith) the sonne of my brother,
 But like mine owne sonne, I ofte befoze tolde thee,
 To cast her quite of, but it wolde not holde thee.
 When I willed thee any other where to go,
 Tushe, there was no no matter but Dalkin tho.
 Ye had bene lost to lacke your lust, when ye list,
 By two miles trudginge twise a weeke to bee kist.
 I wolde ye had kist, well, I wil no moze sturres.
 It is good to haue a hatch befoze the durres.

But

The firste Parte.

But who will in time present pleasure refraine,
Shall in time to come, the more pleasure obtayne.
Followe pleasure, and then will pleasure flee,
Flee pleasure, and pleasure will followe thee.
And howe is my sayinge come to passe nowe?
Howe oft did I propheticke this betwene you
And your ginsinnee nycebecetur:
When sweete suger should courne to soure salt petur?
Whereby ye should in seinge that ye neuer sawe,
Thinke that you neuer thought your selfe a dawne,
But that tyme ye thought me a dawne: So that I
Did no good in all my wordes then, save onely
Approued this prouerbe plaine and true mater,
A man maye well bryng a horse to the water,
But he cannot make him drinke without he will.
Colts (quoth his man) proue well with tatches ill.
For of a ragged rolt there commeth a good horse,
If hee bee good nowe, of his ill past no force.
Well, be that hangth him selfe a sondaie (saide hee)
Shall hange still vncut downe a mondaie for mee.
I haue hangd vp my hatchet, God speede him well.
A wonder thinge what thinges these olde thinges tell.
Cat after kinde good House hunt. And also
Men saie, kinde will creepe where it may not go.
Commonly althinge she wth fro whence it camme.
The litter is like to the fyre and the damme.
How can the fole amble, if the horse and mare trot?
These sentences are assigned vnto thy los,
By conditions of thy father and mother,
My sister in lawe, and mine owne brother,
Thou followest their steppes as ryght as a line.
For when prouander prickt them a little tyme,
They did as thy wyfe and thou did, both doate
Eche one on other, and beinge not worth a groate,

They

The firste Parte.

They went (wisclesse) to weddinges. And thereby at last
 They both went a begging. And euen the like cast
 Hast thou, thou wilt beg or steale, ere thou die.
 Take heede freende I haue seene as far come as nie.
 If ye seeke to finde thinges; ere they be lost,
 We shall finde one daie you come to your cost.
 This do I but repete, for this I tolde thee,
 And moze I saie: but I coulde not then holde thee.
 For will not holde thee now: nor such folp seele,
 To set at my heart that thou settest at thy heele.
 And as of my good, ere I one groate geue,
 I will see how my wyfe and my selfe may leue.
 Thou goest a glehinge ere the cart haue caried,
 But ere thou gleine oughte, sence thou wouldest be maried.
 Shall I make thee laugh now, and my selfe weepe then?
 Naie good childe, better chyldren weepe then olde men.
 Men should not prese much, to spend much bypon foles.
 Fishe is caste away that is cast in drie poles.
 To flee charge, and finde ease, ye would now here.
 It is easie to crie like other mens cosse.
 But a howe longe bent, at length must waxe weake.
 Longe bent I toward you, but that bent I will bpeake.
 Fare well and feede full, that loue pre well to do,
 But you lust not to do, that longerb thereto.
 The cat woulde eat a she, and woulde not wet her feete.
 They must hunger in frost, that will not worke in heete.
 And he that will chynne, must aske leane of his wife,
 But your wife will geue none, by your and her life.
 It is harde to wine and chynne both in a pere.
 Thus by thy wiuinge, chynninge doth so appere,
 That thou art past chynne before chynne begin.
 But lo, will will haue will, though will wo win.
 Will is a good some, and will is a shrewed boy.
 And willfull shrewde will hath wrought thee this toy.
A gentle

The firste Parte.

A gentle white spurre, and at neede a sure speare.
He standeth now as he had a flea in his eare.
How be it for any great courtesie he doth make,
It seemeth the gentle man hath eaten a stake.
He beareth a dagger in his sleue, trust mee,
To kill all that he meeteth prouder than hee.
He will perke, I here say he must haue the bench.
Jacke would be a gentleman if he could speake french.
He thinketh his feete be, where his head shall neuer come.
He would faine flee, but he wanteth fetchers, some.
Sir (quoth his man) he will no fault defende,
But harde is for any man all faultes to amende.
He is liueles, that is faultles, olde folkes thought.
He hath (quoth he) but one fault, he is nought.
Well (quoth his man) the best cart maie ouerthrowe.
Cartes well driuen (quoth he) goe longe by right thowe.
But for my rewarde, let him be no longer tarier.
I will send it him, by Iohn Longe the carier.
O helpe him sir (saide he) sence ye easily maie.
Shamfull crauinge (quoth he) must haue shamefull naie.
He may say (quoth he) mend thre naies with one pee.
Two false knaues neede no broker, men say (saide hee)
Some say also it is mery when knaues meete.
But the, mo knaues the worse company to greeete.
The one knaue now croutheth, while th'other crauith.
But to shew what shalbe his releuauith.
Either after my death if my will be kept,
Or duringe my life: had I this ball kept
With golde, he may his parte on good friday eate,
And fast neuer the wurs, for ought he shall geate.
These former lessons conde, take forth this, sonne.
Tell thy cardes, and than tell mee what thou hast wonne.
Now here is the doze, and there is the wep,
And so (quoth he) farewell gentell Ceffrey.

Thus

The firste Parte.

Thus parted I from him, beinge much dismaide,
Which his man sawe, and (to comfort me) saide.
What man, plucke vp your heart, be of good cheere.
After cloudes blacke, wee shall haue weather cleere.
What should your face thus againe the wold be shorne
For one fall? What man all this winde shakes no corne.
Let this winde ouerblow: a time I will spy,
To take winde and tide with me, and speede thereby.
I thanke you (quoth I) but great bolt and small roste,
Maketh vsauery mouches, where euer men osse.
And this bolste verarie vsauozly serueth,
For while the grasse groweth the horse sterueth.
Better one byrde in hande than ten in the wold.
Rome was not built in one daie (quoth he) and yet stood.
Till it was finish, as some say, full saye.
Your heart is in your hole all in dispaye.
But as euery man faith, a dog hath a daie.
Should you a man, dispaye than any day? naie
Wee haue many stringes to the bowe, for yee know.
Though I, hauing the bent of your vncles bow,
Can no way bynge your bolt in the But to stand,
Yet haue ye other markes to roue at hand.
The keys hange not all by one mans gyrdle man.
Though nought wilbe won here, I say, yet ye can
Taste other kinsmen, of whom ye may geat,
Were some and there some, many smal make a great.
For come winniges with blessinges or curses,
Euermore light gaines make heauy purses.
Chilozen learne to creepe ere they can learne to goe.
And little and little, ye must learne euen so.
Throw no gift againe at the geuers head,
For better is halfe a lose than no bread.
I maie beg my bread (quoth I) for my kin all
That dwelth ny. Well, yet (quoth he) and the wold fall,

The firste Parte.

Wē may to your kisman, hence nine or ten mile,
Rich without charge, whom ye saw not of longe while.
That benchwhistler (quoth I) is a pinchpenie,
As free of gift, as a poore man of his eye.
I shall geat a fart of a dead man as sone
As a farthinge of him, his dole is sone done.
He is so bie in th' inslep, and so streight laste,
That pride and couetise withdrowth all repaste,
We know what he hath beene (quoth he) but swis,
Absence saith plainly, ye know not what he is.
Men know (quoth I) I haue heard now and then,
How the market goth by the market men.
Further it is saide, who that sayinge waith,
It must needes be true, that enery man saith.
Men say also, childezen and fowles can not ly,
And both man and child saith, he is a heinsly.
And my selfe knowth him, I dare boldly brag,
Euen as well as the begger knowth his bag.
And I knew him not wroth a grey grote,
He was at an ebbe, though he be now a fote,
Poore as the poorest, And now nought he setteth
By poore folke, For the parish priest forgetteth
That euer he hath bene holy water clarke.
By ought I can now here, or euer could marke,
Of no man hath he pitie or compassion.
Well (quoth he) every man after his passion.
He may yet pitie you, for ought doth appere,
It hath in one houre, that hath not in vij. peere.
For speake not youre fortune, nor hide not your neede.
Nought benter nought haue, spare to speake, spare to speede.
Unknowne vnkist: it is losse that is vsought.
As good seeke nought (quod I) as seeke and finde nought.
It is (quod he) ill fishinge before the net.
But though we get little, dere bought and far fet.

Are

The firste Parte.

Are deinties for Ladies. So we both two,
I haue for my maister thereby to do,
I maie breake a dythe there, and sure I shall
Set all at sixe and seuen, to win some windfall.
And I will hange the bell about the cats necke.
For I will first breake, and leobard the first checke.
And for to win this pray, though the cost be mine,
Let vs present him with a bottle of wine.
What should we (quoth I) grease the sow in th'ars,
We may do much ill, ere we do much wars.
It is, to geue him, as much almes or neede
As cast water in Tennes, or as good a deede,
As it is to helpe a dogge ouer a stile.
Than go we (quoth he) we leese time all this while.
To follow his fancy, we went to gether.
And toward night, yesternight when we came thither,
She was within, but he was yet abroad.
And streight as she sawe me, she swelde like a tode.
Pattringe the deuels Pater noster to her selfe,
God neuer made a more crabbed elfe.
She had him welcome, but the wurs for mee.
This knaue comth a begginge, by me thought shee.
I smelde her out, and had her streight in the winde.
She maie a bide no beggers of any kinde.
They be both greedy guts all geuen to get.
They care not how: all is fitte that comth to net.
They know no ende of their good: nor beginninge
Of any goodnesse, such is wretched winninge.
Hunger droppeth euen out of both their noses.
She goeth with broken shone and tozne holes
But who is wurs shod, than the shoemakers wife,
Which shops full of newe shoes all hir life?
Or who will do lesse, then they that may do most?
And namely of her I can no waie make boft.

Shee

The first parte.

She is one of them, to whom God had woe,
She will all haue, and will right nough be fowle.
Shee wil not part with the paring of her nayles,
She toyleth continually for anayles.
Whiche life she hath so long now kept in vze,
That for no life she would make change, be sure.
But this lesson leaue I, or I was peres seven,
They that bee in hell, where there is none other heauen.
Shee is nothing fayre, but shee is ill fauoured.
And no more vnclenly, than vnswete fauoured.
But hackney men say at many hackney bier,
A scalde horse is good enough for a scalde squier.
He is a knuckyl bone, as the very meate,
To matche a minion, nother fayre nor sweete.
He winketh with the one eye, and looketh with the other,
I will not trust him though he were my brother.
He hath a payson wit, and at his belite,
To geue countes and chetches of most spiteful spite.
In that house commonly fitch is the case,
A man shal as soone breake his necke as his case.
And yet now such a gyte did her head take,
That more for my mates then for manners sake.
We had bread and drinke, and a cheere verie great,
But the greatest crabbe was not all the best meate.
For her crabbed chere, with all the greatnesse,
Might well aboue the finenesse, or sweetnesse.
Anone he came in. And when he vs sawe,
To my companion kindly he did shewe.
And a wel fauour welcom to him he yeelds,
By doing mee welcome stranglely ouer the felles.
With these wordes, Ah young man I know your matter,
By my faith you come to loke in my water.
And for my comfort to your consolation,
He would by my purse, geue me a purgation.

But

The firste Parte.

But I am laxative inough there other wyse,
This (quod this yong man) conrary doth ryse.
For he is purs sicke and lacketh a phisicion,
And hopeth vpon you in some condicion.
Not by purgation, but by restorative.
To strength his weakenesse, to keepe him alive,
I can not (quod he) for though it be my lot
To haue speculation, yet I practise not.
I see muche but I say little, and doo lesse,
In this kynde of phisicke and what woulde ye gesse.
Shall I consume my selfe, to restore him now?
Nay, backare (quod Doctimer to his sow)
Hee can befoze this time and time assine,
In which he hath laid down one penie by mine.
That euer might either make me byte or sup.
And byz lady friend, nought lay down, nought take vp.
Ka me, ka thee, one good tourne askth an other,
Nough woon by the tone, nought woon by the tother.
To put me to cost thou camst halfe ascoze myles,
Out of thyne own nest, to seeke me in these out ples.
Where thou wilt not step ouer a straw, I thinke,
To win me the worth of a draught of drinke.
No more then I haue wonne of all the hole stocke,
I haue bene common Jacke to al that hole flocke.
When ought was to doo, I was common hackney,
Folke call on the horse that will carie alwey.
But euer more the common horse is worst shod,
Desert and rewarde be oft times thinges farre od.
At ende I might put my whininge in mine eie,
And see neerer the whoyse, for ought I wan them bye.
And now without them, I liue here at stauers end,
Where I nede not borowe, nor I wil not lend.
It is good to beware by other mens harmes,
But thy taking of thyne aulter in thyne armes.

Teacheth

The firste parte.

Teacheth other to beware of their harmes by thynne,
Thou hast striken the ball, vnder the line.
I pray you (quod I) pity me a pooze man,
With somewhat, till I may worke as I can.
Towardes your working (quod he) ye make such tastings,
As approue you to be none of the hastings.
Ye ren to worke in hast as nine men held ye,
But when so euer ye to worke must yelos ye.
If your meete mate and you meete together,
Than shall wee see two men beare a fether.
Recompensing former loytring life loose,
As did the pure penitent that stole a goose.
And stakke down a fether. And where old folke tell.
That euil gotten good neuer proueth well.
Ye wil truly get, and true getting well keepe,
Till time ye be as riche as a new shorne sheepe.
How be it when thrist and you sel first at a fray,
You played the man, for ye made thrist ren away.
So helpe me god, in my pooze opinion,
A man might make a play of this minion.
And faine no ground, but take tales of his owne freendes,
I lucke not this out of my owne fingers eendes.
And sens ye were wed, although I nought gaue you.
Yet pray I for you, God and saint Luke saue you?
And here is al, for what should I any further wade?
I was neyther of court nor of counsaile made.
And it is, as I haue lerned in listning,
A pooze dogge that is not worth the whistling.
A daie er I was wed, I bad you (quoth I)
Scarborough warninge I bad (quod he) wherby
I kept me thens, to serue thee accordinge,
And now if this nightes lodgings and bozdinge,
Maie ease thee, and rpd me from any moze charge,
Then welcome, orels get thee freight at large.

The firste Parte.

For of further reward, marke how I boke me.
In case as ye shal yelde me as ye cost me,
So shal ye cost me as ye yeld me likewise.
Whiche is a thing of nought rightly to surmise,
Here with all his wyfe to make by my mouth,
Not onely her husbands tauntinge tale anouth,
But thereto deuisech to cast in my teeth,
Checks and choking oysters. And when she seeth
Her tyme to take vp, to shew my fare at best,
Ye see your fare (sayde she) set your hart at rest.
Fare ye wel (quod I) how euer I fare now.
And wel wote ye fare both wh n I dine with you.
Come, go we hens friend (quod I to my mate)
And now wil I make a crosse on this gate.
And I (quod he) crosse thee quite out of my booke.
Sens thou art crosse sayde. A nake unhappy booke,
By hooke or crooke nought could I win there, men say
He that commeth every day, shall haue a cocknate.
He that cometh now and then, shall haue a fatte hen.
But I gat not so muche in comyng seeld when,
As a good hens fether, or a poore egshell.
As good play for nought as worke for nought tolke tell.
Well well (quoth he) we be but where we were.
Come what come would, I thought er I came there,
That if the woozfel we could haue but anate.
Ther is no harme doone man in al this fraie.
Neither pot broken, nor water spilt.
Farewel he (quod I) I wil as soone be hile,
As waite agayne for the moone shine in the water.
But is not this a prett pyked mater?
To disoayne me, who mucke of the worlde boordeth not,
As he doth, it maye re me but it accordeth not.
She somerlike a boze, the beast should seeme bolde,
For she is as fierce, as a Lyon of Colfolde,

She

The firste Parte.

She feyeth in her owne greafe, but as for my part,
If she be angry, bestow her angry hart.
Freend (quod he) he may she we wylle dome at will,
That with angry hart can holde his tonge still.
Let pacience grow in your garden alway.
Some loole of odende will come, man, some one day
From some frende, eyther in life or at deathe.
Death (quod I) take we that tyme to tak a breathe:
Then graspe we a greene graspe on a rotten roote,
Who wait for dead mens shoen, that go longe barfote.
Let passe (quod he) and let vs be trubgeing,
Where some nappy ale is and soke swete ludgeing.
Be it (quod I) but I woulde very fayne eat e,
At breakfast and diner I eate little meate.
And two hungry meales make the thirde a glutton:
We went where we had boylde beefe and bakte mutton.
Whereof I fed me as full as a tunne,
And a bed were we ere the clocke had nine runne.
Early we rose in hast to get away,
And to the hostler the morning by day
This felowe calde, what how felow, thou knawe,
I pray thee let me and my fellow haue
A bayte of the dog that bite vs last night:
And bitten were we both to the vyrgyne aright.
We saw ech other drinke in the good ale glas,
And so did ech other that there was.
Haue one, but old men say that are skild,
A hard foughten felde where no man shapth vnkyld.
The reckning reckned, he needes woulde pay the shot,
And needes hee must for me, for I had it not.
This doone wee shoke handes and parted in tyme,
Hee into his way, and I into myne,
But this iourney was quite out of my wase.
Many kynsfolke and few freendes, some folke say.

The firste Parte,

But I finde many kinssfolke, and freend not one.
Folke say it hath bene sayde many yeres since gone.
Proue thy freende er thou haue neede, but in dede
A freend is neuer knowne till a man haue nede.
Befoze I had neede, my most present foes
Seemed my most frendes, but thus the worlde goes,
Euery man basterh the fat hog we see,
But the leane shal burne er he basted bee.
As sayth this sentence, ofe and long sayd befoze,
He that hath plenty of goods shal haue moze.
He that hath but a litle he shal haue lesse.
He that hath right nought, right nought shal possesse.
Thus hauing right nought, and would somewhat obtaine,
Witch right nought (quod he) I am retournd agayne.

The xij. Chapter

Strely (quod I ye haue in this time thus woze,
Hade a long haruest for a litle coze.
Howbeit, comfort your selfe with olde text,
That telch vs, when bale is best, boote is next.
Thoughe euery man may not sit in the chayze,
Yet alway the grace of God is worth a sayze.
Take no thought in no case, God is where he was.
But put case in pouerty al your life pas,
Yet pouertye and poore degree, taken wel
Feedeth on this, he that neuer climbde neuer fell.
And some case at sometime sheweth preese somewhere,
That riches bringeth oft harime, and euer feare.
Where pouerty passeth without grudge or greefe.
What man, the begger may sing befoze the, cheefe.
And who can sing so mery a note,
As may be that cannot chaunge a grote.
Pea (quod he) beggers may sing befoze theerues,
And weepe befoze true men lamenting their greues.

Some

The firste parte.

Some say, and I feele hunger perſeth ſtone wall.
Heate noꝝ yet mony to bye meate withall,
Haue I not ſo much as may hunger defende
Foz my wyfe and me. Well (quod I) God will ſend,
Time to prouide, foz time right well ye ſhal ſee,
God ſend that prouiſion in time (ſaid hee)
And thus ſeeming welnie weary of his life,
The pooze wꝛetche went to his like pooze wꝛetche wife.
From wantonnes to wꝛetchedneſſe, bzought on their knees,
Their hartes full heauy, their heades be full of bees.
And after this a month, oꝝ ſome what leſſe,
Their landloꝝd came to their houſe to take a ſtreſſe
Foz rent, to haue kept Bayarde in the ſtable,
But that to win, any power was vnable.
Foz though it be ill playing with ſhoꝛt daggers,
Whiche meaneth that euery wyſe man ſtaggars,
In earneſt oꝝ boozde to be buſie oꝝ bolde
With his beggers oꝝ betters yet this is tolde.
Where as nothing is, the king muſt loſe his righte,
And thus king oꝝ keiſer muſt haue ſet them quighte,
But warninge to depart thence they needed none,
Foz er the next day the birdes were flowne ech one,
To ſeek ſeruiſe, of whiche where the man was ſped.
The wiſe could not ſpeede, but maugre her hed,
She muſt ſeek els where. foz eyther there oꝝ nie,
Seruiſe foz any ſute ſhe none could eſpie.
All folke thoughte them not onely to liſher,
To linger both in one houſe togither.
But alſo dwelling nre vnder their winges,
Under their noſes they might conuey thinges.
Such as were nether ſo heauy noꝝ to hot.
Doze in a month, then they their maſter got
In a whole yeare. Wherto folke further weyng,
Receiue eche of other in their conueyng.

D.iii.

Wighte

The firste Parte

Might be worst of all. For this prouerbe preeues,
Where be no receiuers ther bee no cheeues.
Suche hap here hapte, that common dreade of such giles,
Droue them and kepth them a sunder many miles.
Thus though loue decree, departure death to bee,
Yet pouerty parteth scellowship we see.
And both those two true louers so disseuer,
That meete shal they seeld when, or haply neuer.
And thus by loue, without regarde of liupng,
These twayne haue wrought ethe others pll chiuinge.
And loue hath so lost them the loue of their freends
That I thinke them l. st. and thus this tale ends.

The. xiiij. Chapter.

A Sir (sayde my frend) when men wil needes marry,
I see now how wise dome and hast may vary,
Mainely where they wed for loue altogether,
I would for no good, but I had come byther,
Sweete beauty with foure beggery, nay I am gon,
To the welthy withered widow by Saynt John,
What yet in all I haue (quod I) (Yea (quod he)
For she hath substance inough, and ye see,
That lacke is the losse of these twop yong foolles,
Know ye not (quoth I) that after wyse mens scholes,
A man shoulde beare all partes, er he iudge any?
Why are ye that (quod he.) For this (quod I).
I told you when I this began that I woulde
Tel you of two couples, and I hauinge coulde
But of the one, ye be strayght starting away,
As I of the tother had right nought to say.
Or as your selfe of them right nought woulde here,
Nay not all so, quod he, but thus I thinke clere,
There can no way appeere so painful a life,
Betweene your younge neighbour and his old rithe wyfe.

As

The firste parte.

As this tale in this yong pooze couple dooth shew,
And that the most good or leaste yll ye knowe.
To take at ende, I was at beginning benice,
With thanks for this, and your more payne to preuent.
Without any more matter now reuolued,
I take this matter here clerely resolved.
And that ye herein awarde me to forsake,
Beggerly beauty, and ryeld rycheesse take.
That is iust if the halfe shal iudge the whole (quod I)
But yet heare the whole, the whole wholy to try.
To it (quod he) then I pray you by and by,
We wil dine first (quod A) it is noone by.
We may as well (quod he) dine when this is doone,
The longer fozenoone the shorter after noone.
All cometh to one, and thereby men haue gest,
Alway the longer east the shorter west.
We haue had (quod I) before ye came and syn,
Weather, meete to set paddockes abroode in.
Rayne, more than enough, and when al shrewes haue dind,
Chaunge from foule weather, to fayre is oft enclind.
And al shrews in this part sauing one wife
That must dine with us, haue diide, payne of my lyfe.
Now if good chaunge of ill weather be depending
Upon her diet, what were myne offending,
To kepe the woman any longer fasting,
If ye (quod he) set all this far casting.
For common wealth, as it appeereth a clere case,
Reason would your wil should, and shall take place.

Thus endeth the fyrst parte.

The

THE SECOND PART.

The first Chapter

Diners can not be longe, where dainties wane,
Where come is not comō, comons must be scant.
In post pale we past from potage to cheese,
And yet this man cryde, alas what time we leese.

He would not let vs pause after our repaste,
But apart he pluckt me streight, and in al hast,
As I of this pooze pong man, and pooze ponge mayd,
Or more poze pong wyfe, the forsayde woordes had sayde,
Sopzayeth he me now the processe may be tolde,
Betwene thother pong man, and riche widow olde.
If ye lacke that (quod I) away ye must wynd,
With your hole errande, and halfe chanswere behinde.
Whiche thing to do, sens hast thereto shewth you loth,
And to hast your going the day away goth.
And that tyme lost, agayn we can not win,
Without more losse of tyme, this tale I begin.

I In this late old widow and than old new wyfe,
Age and appetite fel at a strong strife.
Her lust was as pong as hir lims were olde,
The day of her wedding, like one to be solde,
She set out her selfe in fyne apparell,
She was made like a Beerepot, or a barell.
A crooked hooked nose, beetle browde, blere eyde
Many men wisht for beautifying that byde,
Hir wast to be gyde in, and for a boone grace,
Some wel fauoured visor, on hir yll fauoured face.
But with visorlike visage, such as it was,
She smirkt and she smild, but so lispd this las
That folke might haue thought it done onely alone,
Of wantonnesse, had not her teeth beene gone.

Uppighe

The second Parte.

Upright as a candle standeth in a socket,
Stood she that day, so simple in a cocket.
Of auncient fathers she tooke no cure nor care,
She was to them, as koy as Crokers mare.
She tooke the enterteinment of the yong men,
All in dalliance, as nice as a nunnes hen.
I suppose that day her eares might wel glow,
For all the towne talkt of hir by and low.
One sayde a wel fauoured old woman she is,
The diuill she is, sayd another, and to this,
In came the chyld with his v. egges, and sayde,
Fyft yere ago I knew her a trim mayde.
What euer she were then (sayde one) she is now,
To become a byde as meete as a cow
To beare a saddle. She is in this mariage
As comely as is a cow in a cage.
Gup with a gallo back gill, come vp to supper.
What my olde mare would haue a new crupper.
And now mine olde bat must haue a new bande,
Well (quoth one) glad is he that hath her in hand.
A goodly mariage she is, I heare saie:
She is so (quoth one) were the woman a way.
Well (quoth an other) fortune this moueth,
And in this case euery man as he loueth
Quoth the good man, when that hee kiss his cowe.
That kisse (quoth one) doth well here, by god aboue
But how can shee geue a kisse so wyte or sweete?
Her chin and her nose, within halfe an ynch meete.
God is no botcher sayd an other,
He shapeth all partes, as eche part may fit other.
Well (quoth one) wiselpe, let vs leaue this scanning,
God speere them, he as he may is no bannynge.
That shalbe, shalbe: and with gods grace they shal
Doo well, and that they so may, wille we all.

This

The seconde Parte,

This wonder (as wonders last) lasted nine dayes.
Whiche boone, and al gesses of this feast gon their wayes,
Ordinary household this man streight began.
Very sumptuously, whiche he myght wel do than.
What he would haue his wyfe was set
In such dotage of him, that sayze woꝝ des did fet,
Gomel seede plenty, and pleasure to prefer,
She made muche of him, and he mockt muche of her.
I was (as I said) much there, and most of al
The first month, in whiche time such kindnesse did fall,
Betweene these two counterfayte turtle burdes,
To se his sweete lookes, and heare her sweete woꝝdes,
And to thinke wherefoze they put both in vze,
It would haue made a horse breake his halter sure.
All the first fortnight their tickling might haue tought,
Any yonge couple their loue trickes to haue brought.
Some laught, and sayd, al thing is gay that is greene.
Some thereto sayd, the greene new brome sweepth cleene.
But sens all thinge is the worse foꝝ the wearing,
Decay of cleane sweeping folke had in fearing.
And in decde, er two monthes away were crept,
And her biggest bagges into his bosome swept.
Where loue had appeared in him to her alway
Hotte as a toft, it grew cold as a kay.
He at meate caruing her, and none els before,
Now carued he to al but her, and her no more.
Where her woꝝdes seemd honye, by his smyling cheere,
Now are they mustard be frowneth them to heere.
And when she saw sweete sause began to waxe sowre,
She waxt as sowre as he, and as wel could loꝝe.
So turned they their cappers by way of exchange,
From laughing to lowing and rauntes to raunge,
That in plaine termes, playne truihcopou robitter,
They two agreed like two cats in a gutter.

The seconde Parte,

Marpſir (quod he) by ſeratching and byſtinge
Cats and dogs came together, by folkes recityng.
Together by the eares they come (quod I) cheereſy.
How be it thoſe wordes are not hoide here cleerly.
For in one ſtate they twayne could not yet ſettle,
But wauering as the wynde, in docke, out nettle.
Now in, now out, now here, now there, now ſad,
Now mery, now bie, now lowe, now good, now bad.
In which vnſtedie ſturdie ſtopmes ſtrainable.
To know how they both were irrefreynable.
Marke how they fel out, and how they fell in.
At end of a ſupper he did thus begin.

The ij. Chapter

Huſbande (quod ſhe) I woulde we were in our neſt:
When the bealy is full, the bones woulde be at reſt.
So ſoone vpon ſupper (ſayd he) no queſtion,
Sleepe maketh ill and vnholſome digeſtion.
By that diet a great diſeaſe once I gat,
And burnt childe tyre dyedth. I will beware of that.
What a poſt of philicke (ſayde ſhe) ye a poſt.
And from poſt to piſſer, wiſe I haue bene coſt
By that ſurſet. And I feele a little ſit.
Euen now by ſozmer attemptinge of it.
Whether by, except I ſhal ſeeme to leaue my wit,
Before it leaue mee, I muſt now leaue it.
I thanke God (quod ſhe) I neuer yet felt payne,
To go to bed timely, but ryſing agayne,
To ſoone in the morninge hath me diſpleaſed,
And I (quod he) haue bene moze diſeaſed,
By early lyinge downe, than by early ryſing,
But thus offer ſolke lo, in exerciſinge.
That one may not, an other may.
We maketh maſtry, and men many tymes ſay,

That

The second Parte

That one touch not, an other doth, whiche hath sped,
Al meats to be eaten, and al maydes to be wed,
Hast ye to bedde now, and rise ye as ye rate,
While I rise early, and come to bedde late
Long lying warme in bed is hole some (quod shee)
While the leg warmeth, the hote harmeth (quod he)
Well (quod she) he that doth as most men doo,
Shal be least wondred on, and take any twoo,
That be man and wife, in al this whole towne,
And most part together, they rpe and lie downe.
When byrdes shal roust (quod he) at viii. or ten,
Who shal apoynt there houre, the cocke, or the hen?
The hen (quod she) the cocke (quod he) iust (quod she)
As Iermans lips, it shal proue more iust (quod he)
Then proue I (quod shee) the more soole farre away,
But there is no soole to the old soole, folke say.
Ye are wise enough (quod he) if ye keepe ye warme,
To be kept warme, and for none other harme.
No? for much more good I toke you to wed,
I toke not you (quod he) night and day to bed.
Her carren carkas (sayd he) is so colde,
Because she is aged, and som what to olde,
That she killeth me, I do but rost a stone,
In warming her. And that not I saue one,
As she would saue another: yes by saint Iohne.
A sy? (quod she) mary this geate is alone.
Who that worst may, shal holde the cand'e, I see,
I must warme bedde for him shoulde warme it for mee.
This medicine thus ministred is sharpe and cold.
But all thinge that is sharpe is short: folke haue colde
This trade is now begun, but if it holde on,
Then farewell my good dayes, they wit be soone gon.
Gospel in thy mouth (quod he) tis strife to breake,
How be it, all is not gospel that thou doest speake.

But

The seconde Parte,

But what neede we lumpe out loue at ouer lashing,
As we should now shake handes: what? lost for dashing.
The sayre lasteth all the yere, we be new kneet,
And so late met, that I feare we part not yeet,
Quod the baker to the pillozie .whiche thing,
From disemperature sondiage, temperance may bring.
And this reason to ayde, and make it more stronge,
Olde wise folke say loue me little, loue me longe.
I say little (sayde shee) but I thinke more,
Thought is free. We leane (quod he) to the wronge shoure.
Braulinge booted not, he was not that night bent,
To play the brydegroome. Alone to bed she went.
This was their beginninge of iar. How be it,
For a beginninge, this was a fente fit,
And but a fleabiting to that did ensew,
The worst is behinde, we come not where it grew.
How say you (said hee to mee) by my wyfe.
The Diuel hath cast a bone (said I) to set strife
Betweene you, but it were a folly for me,
To put my hand betwene the barke and the tree.
Or to put my finger to farre in the fyre,
Betwene you, and lay my credence in the mire.
To meddle little for me it is best,
For of little medlyng cometh great rest.
Yes I may meddle (quod he) to make her wise.
Without taking harme, in geuing your aduise.
She knoweth me not yet, but if she waxe to wilde,
I shal make her know an olde knaue is no childe.
Slugging in bedde with her is worse then watching.
I promise you an old sacke asketh much patchinge,
Well, quod I) to morow I wil to my beades,
To pray that as ye both wil so ake your beades,
And in meane time my aking head to ease,
I wil couche a hogs heade. Quod he when ye please.

The second Parte

We parted, and this within a day or twayne,
Was raskt vp in thames and couered agayne.

The iij. Chapter

These two past, he sayd to mee when ye will,
Come chat at home, al is wel. Iack shal haue still.
Who had the worse end of the staffe, quod I knowe.
Shall the mayster wese a breeche, or none? say you.
I trust the low wil no moze so despoily wynde.
But if she do (quod he) thou must se in foote
And whom ye see out of the way, or shoote wyde,
Duer shoote not your selfe any spde to hyde.
But shoote out some wordes, if she be so whot.
She may say (quod I) as foles both soone shot.
Ye will mee to a thanklesse office here,
And a busie officer I may appere.
And Iacke out of office she may bid me walke,
And thinke me as wise as waltams calfe, to talke.
O chat of her charge, hauing therein nought to doo.
How be it, if I see neede as my pore comth too.
Gladly betwene you I wil do my best.
I bid you to dinner (quoth he) as no goss.
And bying your poore neighbors on your other spde.
I did so. And straight as the holde wife vspide,
She bade vs welcome, and merily toward me,
Greene rushe for this stranger, drawe here (quod she)
Watch this spere the puld mee by the flesse,
Saying in few wordes my minde to you so meeue.
So it is that all our greace frap the last night,
Is forgeuen and forgotten betwene vs quight.
And all frapes by this I trust haue taken end,
For I fully hope my husband wil mend.
Well amended (quod I) when ye both relent,
Not to your own, but eche to others mendment.

Howe

The second part.

Now if hope fayle (quoth she) and chaunce brynge about
Any such breach, whereby we fall againe out.
I pray you tell him his pars vers now and than.
And wincke on me also hardly, if ye can
Take me in any trip. (Quoth I) I am loth,
To meddle commonly. For as this tale goth,
Who medleth in all thinge, may chooe the gossinge
Well (quoth she) your medlinge herein may brynge
The winde calme betweene vs, whan it els might rage.
I will with good will (quoth I) yll winds to swage,
Spend some wind at neede, though I waste winde in vaine.
To table we sat, where syne fare did remayne.
Mery we were as up and can could holde,
Eche one with eche other homely and holde.
And she for her part, made vs cheere heauen hys,
The fyrst part of diner mery as a ppe.
But a scalde head is soone broken: and so they,
As ye shal streight beare, sel at a new frey.

The.iiij. Chapter.

Husband (quoth she) ye studie, be mery now.
And even as ye thinke now so come to yow,
May not so (quoth he) for my thought to tell right,
I thinke how ye lay groning wife, all last night.
Husbande, a groning horse, and a groning wife,
Neuer fayle their maister (quoth she) for my life.
No wife, a wōman hath nine liues like a cat:
Well my lambe (quoth she) pee may picke out of that,
As soone goth the ponge lamskin to the market
As th' olde yewes: God for his wife, ye first iet.
I will not set yet (quoth she) put no cloutinge.
It is a bad task that wil abide no cloutinge.
And as we oft see, the loth stake standeth longe,
So is it an ill stake I haue heard amonge.

The second Part.

That cannot stande on peare in a hedge,
I drinke (quoth she) Quoth he I wil not pledge.
What neede all this, a man may loue his house well,
Though he ride not on the ridge, I haue heard tell.
What? I weene (quoth she) proferd seruice stincketh,
But somewhat it is, I see, when the cat winketh.
And both her eyne out: but further stise to shunne,
Let the cat wincke, and let the mouse runne:
This past, and he cheered vs al, but most cheere
On his part, to this yong wife did appeere.
And as he to her cast oft a louinge eye,
So cast her husbände like eye, to his place by.
Wherewith in a great musinge he was brought,
Freend (quoth the good man) a peny for your thought.
For my thought (quoth he) that is a goodly dishe.
But of trowth I thought, better to haue then wishe.
What? a goodly yong wife, as you haue (quoth he)
Nay (quoth he) goodly gilt goblets, as here be.
By lady frendes (quoth I) this maketh a shew,
To shewe you more vnnatural than the crow,
The crow thinketh her owne birdes fappett in the wood,
But by your wordes (except I wrong vnderstood)
Eche others byrdes oz lewels, ye doe weie
Above your stowe. True (quoth the old wife) yestie.
But my neighbours deliue rightly to measure,
Comth of neede, and not of tozopp pleasure.
And my husbändes more of pleasure, then of neede.
Ow fith and yong keth (quoth he) both men best feede.
And some say, change of pasture maketh fat calues.
As for that reason (quoth she) runth to balues.
As wel for the cowe kalle as for the bull,
As though your pasture looke barrenly and dull,
Yet looke not on the meate, but looke on the man,
And who so looketh on you, shall shortly shan,

The second Part.

Ye may wypte to your freendes, that are in helth
 But all thinge maie be suffred sauinge welth.
 An oldr saide sawe, itche and ease, can no man please.
 Plenty is no deintye, ye see not your owne ease.
 I see, you can not see the wood for trees.
 Your lips hange in your light, but this pmore man sees.
 Both how blindly ye stand in your owne light,
 And that you rose on your right side here right.
 And might haue gone further, and haue faren wurs.
 I wot well I might (quoth he) for the purs,
 But ye be a baby of Belsabubs howze.
 Content ye (quoth he) take the sweete with the sowze.
 Fancy may boult bran, and make ye take it flour.
 It will not be (quoth he) should I die this houre.
 While this fayre flour flourisheth thus in mine eye.
 Yes, it might (quoth he) and here this reason whye.
 Snow is white
 And lyeth in the dike } And every man lets it lye.
 Pepper is blacke
 And hath a good smacke } And every man doth it bye.
 Milke (quoth he) is white
 And lyeth nat in the dike } But all men know it good meate.
 Inke is all blacke.
 And hath an yll smacke } No man will it drinke nor eate.
 Thy rime (quoth he) is much elder then mine,
 But mine being newer is truer then thine.
 Thou likenest now for a vaine advantage,
 White snow to fayre youth, blacke pepper to foule age.
 Which are placed out of place here by roob,
 Blacke inke is as yll meate, as blacke pepper is good.
 And white milke as good meate, as white snow is yll.
 But a milke-snow white smooth yong skin, who chaunge wilt,
 For a pepper, inke, blacke, rough, old, withered face?
 Though chaunge be no robbry for the chaunged case,
 Yes

The second Part.

Yet shall that chaunge rob the chaunger of his wit.
For who this case sercherh, shall soone see in it,
That as well agreeth thy comparison in these,
As a like compare in taste, chalke and chese.
Or a like in colour to vermeynke and chalke.
Walke or ab walke. Nay (quoth she) walke knaue walke
Saieth that terme. How be it sir, I saie not so,
And best we late a strawe here, and euen there ho.
Or els this geare will byrede a pad in the strawe.
If ye hale this waie, I wil an other waie drawe.
Here is god in th' ambrie (quoth I) Quoth he naie,
Here is the deuill in th' orologe, yee maie saie.
Sence this (quoth I) rather byngeth bale then boote,
Wrap it in the clothe, and tread it vnder foote.
Vee harpe on the stringe, that geureth no melodie.
Your tounge run befoze your wits, by sainte Antonie.
Marke yee, howe she hitteth me on the chamber (quoth yee)
And ye taunt me tyt ouer thumb (quoth shee)
Sence tyt for tat (quoth I) none euen hand is set,
Set the hares hed against the goose iedlet.
She is (quoth he) bent to force you par force
To knowe, that the grey mare is the better hoise.
She hopeth to like, to put me to my clargie:
She hath one point of a good hauke, she is barbie.
But wise, the first point of haukinge is hold fast.
And holde yee fast I red you, least yee be cast,
In your owne tourne. Naie she will tourne the lease,
And rather (quoth I) take as talt in the sheafe,
At your handes, and let fall her holde, than be holde.
Naie, I wil spy in my handes, and take better holde.
He (quoth she) that will be angry without cause,
Must be at one, without amendes. by sage sawes.
Tread a woorme on the taylor, and it must turne againe.
He taketh pepper in the nose, that I complaine

Uppon

The second Part.

Upon his fautes, my selfe beinge faultlesse.
But that shall not stop my mouth, ye may well gesse.
Well (quoth I) to much of one thing is not good,
Leaue of this. Be it (quoth he) fall wee to our sod.
But sustenance is no quittance in this daiment.
No (quoth she) nor misreckninge is no payment.
But euen reckninge maketh longe freendes, my freend,
For alway owne is owne, at the reckninges end.
This reckninge thus reckned, and diner once done,
Wee thzee from them twayne, departed very soone.

The. fiste Chapter

This olde woman the next daie after this night,
Shale come to me, secretly as she might.
To talke with me. In secret counsell (she sayde)
Of thinges which in no wise might be bewzaied.
Wee twayne are on to many (quoth I) for men say,
Thzee make kepe counsaile, if two be a way,
But all that ye speake, vnmeete againe to tell,
I will say nought but mum, and mum is counsell.
Well then (quoth she) herein auoidinge all feares,
Auoide your childezen, small pitchers haue wide eares.
Which done (she saide) I haue a husband, pee know,
Whom I made of nought, as the thinge it selfe doth show.
And for these two causes only him I toke.
First, that for my loue, he should louingly looke,
In all kinde of cause, that loue ingender might,
To loue and cherish me by day and by night.
Secondly, the substance, which I to him brought,
He rather should augment, than bringe to nought,
But now my good, shall both be spent, ye shall see,
And it in spendinge sole instrument shall bee
Of my destruction, by spendinge it on such,
As shall make him destroy mee: I feare this much,

City

Yes

The second Part.

Hee maketh hauok, and setteth rocke on the hoope.
Hee is so lauish, the stock beginneth to droope.
And as for gaine is deade, and laide in tumber,
When hee should get ought, eche finger is a thumber,
Eche of his ioyntes against other iustles,
As handsomelie as a beare picketh muscles.
Flattringe knaues and fleringe quenes beinge the marke.
Vange on his sleeue, manie handes make light warke.
Hee hath his haukes in the mew, but make pee sure,
With emptie handes men maie no haukes allure.
There is a nest of chickens, which hee doth brood,
That will sure make his heare grow through his hood.
They can currisauell, and make faire wether,
While they cut large thonges of other mens lether.
Hee maketh his marts with marchantes likelie,
To bringe a shillinge to ix. pence quickely.
If hee holde on a while, as he begins,
Wee shall see him proue a marchaunt of Cele skins.
A marchaunt without either money or ware,
But all be bugs wordes, that I speake to spare.
Better spare at bym than at bottom, saie I.
Euer spare and euer bare (saie hee) by and by.
Spend, and god shall send (saie he) saie he th' olde ballet,
What sendeth hee (saie I) a staffe and a wallet.
Then by goeth his staffe, to send mee a lounse,
Hee is at thre wordes by in the house rouse.
And herein to grow (quoth shee) to conclusion,
I prae your aide, to auoide this confusion.
And for counsaile herein, I thought to haue gon,
To that cunninge man, our curate sir Iohn.
But this kept mee backe, I haue hard now and then,
The greatest clerkes be not the wyldest men.
I thinke (quoth I) who euer that terme began,
Was neyther great clerke, nor the greatest wise man.

The second part.

In your renninge from him to mee, yee runne
Out of Gods blessinge into the warme sunne.
Where the blinde leadeth the blind, both fall in the dike,
And blinde bee wee both, if wee thinke vs his like.
Folke shew much follie, when thinges shoulde bee sped.
To ren to the foote, that maie goe to the hed,
Sence he best can and most ought to do it,
I feare not, but he will, if ye will woe it.
There is one let (quoth she) mo than I spake on.
My husband and he be so great, that the ton
Can not pisse, but the tother must let a fart,
Choose we him apart, than farewel my part.
We shall so part stake, that I shall leese the whole.
Folke say of olde, the shoe will holde with the sole.
Shall I trust him then? nay in trust is treason.
But I trust you, and come to you this season
To heare me, and tell me, what waie ye thinke best,
To hem in my husband, and let me in rest.
If ye minde (quoth I) a conquest to make
Ouer your husband, no man maie undertake
To bzing you to ease, nor the matter amende,
Except ye bzing him to weare a cocks comb at ende,
For take that your husband were, as ye take him,
As I take him not, as your tale would make him,
Yet were contention like to do nought in this,
But kepe him nought, and make him worse then he is,
But in this complaint, for counsell quicke and cleere,
A few prouerbes for principles, let vs heere.
Who that maie not as they woulde, will as they maie.
And this to this, they that are bound obaie:
Folly it is to spourne against a pycke,
To strue against the streame: to winch or kicke
Against the hard wall. By this ye maie see,
Being bound to obedience, as ye bee.

The second Part.

And also ouermatch, suffraunce is your daunce.
Hee maie ouermatch mee (quoth shee) perchaunce
In strength of body, but my tung is a lym,
To match and to bere euery bayne of hym.
Tunge breaketh bone it selfe hauinge none (quoth I)
If the winde stande in that wyse, it standeth awy.
The perill of pratinge out of tune by note,
Telth vs, that a good bestill is worth a grote.
In being your owne foe, you spin a sayre cherde.
Aduise ye well, for here doth all lie and bleede,
Flee that tempting of extremities all.
Folke saie, better syt styll than rise and fall.
For little more or lesse no debate make,
At euery dogs barke, seeme not to awake.
And where the small with the great, can not agree,
The weaker goeth to the potte, we all daie see.
So that alwaie the bigger eateth the beane.
Ye can nought win, by any wayward meane.
Where the hedge is lowest, men maie soonest oier,
Bee silent. Let not your tounge run at rouer.
Hence by stryfe, ye may lose, and can not win,
Suffer. It is good sleepinge in a whole skin.
If he chide, kepe your bill vnder wing muet.
Chattinge to chidinge is not worth a chuet.
Wee see manie times, might ouercometh right.
Were not you as good than to say, the crow is whight.
And so rather let sayre wordes make fowles sayne,
Than be plaine without plectes, and plant your owne paine.
For were yea as plaine as dunstable high waie.
Yet shoulde ye that waie rather breake a loue daie.
Than make one thus though ye perfittely knew,
All that yee coniecture to be proued trew,
Yet better dissemble it, and shake it of,
Than to bzoide him with it in earnest or scot.

The second Part.

If hee plaie falsehode in felowship, plaie yee,
See mee, and see mee not, the worst parte to flee.
Whie thinke yee mee so white liuerd (quoth she)
That I will be counge tied: Naie I warrant yee.
They that will be afrayd of euery farte,
Must goe far to pisse. Well (quoth I) your parte.
As to suffer (I saie) For yee shall preeue.
Tauntes appeale not thinges, they rather agreeue:
But for ill companie, or expense extreeme,
I here no man doubt, so far as yee deeme.
And there is no fyre without some smoke, wee see.
Well well, make no fyre, reise no smoke (saide shee)
What cloke for the raine sooner yee bynge mee,
My selfe can tell best, where my shoue doth wzyng me.
But as yee saie, where fyre is, smoke will appeere.
And so hath it done, For I did lately heere,
How flek and his make, vse their secret hauntinge,
By one byrde, that in mine eare was late chauntinge.
One swalowe maketh not sommer (saide I) men saie.
I haue (quoth she) no blockes in his wale to laie,
For further encrease of suspicion of pls,
Beside his settinge into the towne, to his gyls,
With cales he consumeth him selfe and my goddes.
Sometime in feeldes, sometime in the woodes.
Some here and see him, whom hee hereth not seeth not.
But feeldes haue eies, and woodes haue eares, yee wot
And also on my maides hee is euer tootinge.
Can yee iudge a man (quoth I) by his lookinge.
What? a cat mate looke on a kinge, yee know.
By cats leeringe looke (quoth shee) at first show.
Sheweth me, that my cat goeth a catterwawinge,
And specially by his maner of dawwinge,
To Madge my sayre maide: for may he come nise her.
He must needes baste her, as he cometh by her.

Hee

The second Part.

He loueth well sheeps flesh, that wets his bzed in the wul,
If he leaue it not, we haue a crow to pul.
He loueth her better at the sole of the foote,
Than euer he loued me at the hart roote.
It is a foule byrd, that fyleth his owne nest.
I would haue him liue as gods lawe hath exprest.
And leaue lewde tickinge. He that will none ill do,
Must do nothinge that belongeth thereto.
To ticke and laugh with mee, he hath lawfull leue.
To that I saide nought but laught in my sleue.
But whan she seemed to be fixed in minde,
Rather to seeke for that she was loth to finde,
Than leaue that seekinge, by which she might finde ease,
I fainde this fancy to feele how it would please.
Will I ye do well (quoth I) take payne to watch him.
And if yee chaunce in aduourtie to catch him,
Then haue ye him on the hip, or on the byrdell.
Then haue ye his head vnder your girbell.
Where your wurdos now do but rub him on the gall,
That deede without wurdos shall dyne him to the wall.
And further than the wall he can not go.
But must submit him selfe, and if it hap so,
That at ende of your watch, he gilllesse appeere,
Then al grudge, growne by selowise, takech end cleare.
Of all folkes I may worst watch him (saide she)
For of al folkes him selfe most watcheth me.
I shall assone try him or take him this way,
As dyne a top ouer a tilde house, no nay.
I may keepe comets or holow trees with th'owse,
This seuen yeares, day and night to watch a howle.
Before I shal catch him with vndoubted euil.
He must haue a long sponne, shal eate with the deuill.
And the deuill is no falsse then is he.
I haue heard tel, it had neede to bee.

The second Part.

A wily mouse that shoulde breede in the cats care.
Shal I get within him than? nay ware that geare.
It is hard halting before a creple ye wot.
A faller water drincker there lyueth not.
When he hunteth a Doe, that he cannot auowe,
Al dogs barke at him, I warrant yow.
Namely not I (I say) though as I said,
He sometime though seldome, by some be bewrayde.
Close hunting (quod I) the good hunter alloweth,
But be your husband neuer so still of mouth,
If ye can hunt, and wil stand at receit.
Your maide examine, maketh him open streite:
That were (quod shee) as of my truth to make preefe,
To axe my felow whether I be a thiefe.
They cleave together like burres, that way I shall
Pike out no more, then out of the stone wall.
Than like ye not to watch him for wife nor maide.
No (quod she) nor I (quod I) what euer I sayd,
And I mislike not onely your watch in bayne.
But also if ye tooke him what could ye gayne?
From suspicion to knowledge of ill, forsooth
Coude make ye do, but as the flounder dooth,
Leape out of the fryinge pan into the fyre.
And chaunge from il peyn to wurs is worth small hyre.
Let time trie. Time trieth troth in euery doubt.
And deeme the best, till time hath tride the troth out.
And reason saith, make not two sorowes of one,
But ye make ten sorowes where reason maketh none.
For where reason (as I saide) wilth you to winke,
(Although all were proued as ill as ye thinke)
Contrarie to reason ye stampe and ye stare,
Ye fret and ye fume as mad as a march hare.
Withouth proufe to his proufe present or past.
But by such reporte, as moste proue lies at last.

And

The second Part.

And here goeth the hare awate, for yee Judge all,
And Judge the woozt in al, ere prooffe in ought fall.
But blinde men shoulde Judge no colours: by old sause,
And folke oft times are most blinde in their owne cause,
The blinde eate manie flies. Howbeit the fancy,
Of your blindnesse cometh not of ignozancy.
Yee coulde tell an other herein the best waie.
But it is as folke do, and not as folke saie.
For they saie, sayinge and doings are two thinges
To defend daunger that double dealinge bynges.
As ye can seeme wise in wordes, bee wise in deede.
That is (quoth she) sooner saide then done, I deede.
But mee thinketh your counsell weith in the whole,
To make mee put my synger in a hole.
And so by sufferance to be so lither,
In my house to lay fyre and row together.
But if they fyre mee, some of them shall win
Dore towe on their distaues, then they can well spin.
And the best of them shall haue both their handes ful.
Bolster or pillow for me, be whose wul.
I will not beare the diuels sacke, by sainte Audy.
For concelinge suspicion of their baudy.
I feare fals measures, or els I were a childe.
For they that thinke none ill, are soonest begilde.
And thus though much water goeth by the mill.
That the miller knoweth not of, yet I will
Cast what may scape, and as though I did find it.
With the clacke of my mill, to fine meale grinde it.
And sure ere I take any rest in effect,
I must banishe my maidens such as I suspect.
Better it be done than wishe it had beene done.
As good undone (quoth I) as do it to soone.
Well (quoth she) till soone, fare ye well, and this
Keepe yee as secrete, as yee thinke meete is.

The second Part.

Out at doozes went she herewith, and hereupon
In at doozes came he footchwith as she was gon.
And without any temperate protestacion,
Thus he began, in waie of exclamation.

The sixte Chapter.

O what choyce may compare, to the devils life,
Lyke his, that hath chosen a diuill to his wife?
Namely such an olde witch, such a mackabpoyne,
As euer more like a bog hangerth the groyne,
On hir husbände, except he be her slaue,
And follow all fancies, that she would haue.
Eys sayde, there is no good accorde,
Where euery man would be a Lorde.
Wherefore my wyfe will be no Lorde, but lady,
To make me, that should be Lorde, a baby.
Befoze I was wedded, and sence, I made reckninge,
To make my wyfe boowe at euery beckninge.
Bachelers boast, how they will teach their wyues good,
But many a man speaketh of Robin hood,
That neuer shot in his bowe, When all is sought,
Bachelers wiues, and maides children be well taught.
And this with this, I also begin to gather,
Euery man can rule a shewe, saue he that hath her.
At my wil I weend she should haue wrought, like war,
But I fynd and feele, shee hath found such knar
In her bouget, and such toies in her hed,
That to daunce after her pipe, I am ny led.
It is saide of olde, an olde dog biteth soze,
But by God, th'olde bitch biteth sozer and more.
And not with teeth (she hath none) but with her tounge.
If all tales be true (quoth I) though she be stonge,
And thereby sting you, she is not murd to blame,
For what euer you saie. thus goeth the same.

Alha

The second Part.

Whan folke first saw your substance laid in your lap,
Without your pain, with your wife brought by good hap.
Ofte in remembraunce of haps happy deuise,
They would say, better to be happy then wise.
Not mindinge thereby, to depraue your wit,
For they had good hope, to see good prooofe of it.
But sence their good opinton therein so coole,
That they saye as ofte, God sendeth fortune to fooles.
In that as fortune without your wit gane it,
So can your wit not keepe it whan ye haue it.
Safeth one, this geare was gotten on a holy daye,
Saieth an other, who maye holde that wil awaite.
This game from beginning, sheweth what ende is ment,
Soone gotten soone spent, yll gotten yll spent.
Ye are calde not onely to great a spender,
To franke a geuer, and as free a lender;
But also ye spende geue and lende, among such,
Whose lighnesse minisheth your honestie as much,
As your money, and much they disalowe,
That ye bziue all from her, that brought all to you.
And spende it out at doores, in spite of her,
Because yee woulde kill her to be quit of her.
For all kindnesse, of her parte, that may rise,
Ye shewe all th' unkindnesse ye can deuise.
And where reason and custome (they saie) asoozds,
Alway to let the loosers haue their woozds,
Ye make her a cooke queane, and consume her good,
And shee must sit like a beane in a moonkes hood.
Bearinge no more rule, then a gosse turd in Temmes,
But at her owne maides, becks, winges, or hems,
She must obey those lambes, or els a lambs skin,
Ye will prouide for her, to lay her in.
This bitech the mare by the thombe, as they say.
For were ye, couchinge condiction (say they)

The second part.

The castell of honestee in all thinges els,
Yet shoulde this one thing, as their whole tale tels,
Defoyle and deface that castell to a cotage,
One crop of a tourd mareth a pot of potage,
And some to this, crie, let hym passe, for we thinke,
The more we slur a tourd, the wurs it will stinke,
With many condicions good, one that is ill,
Defaceth the flowre of all, and dooth all spill.
Nowe quoth I if you thinke they truely clatter,
Let your amendment amend the matter.
Halfe warnd halfe armed, this warninge for this I how,
He that hath an yll name, is halfe hangd, ye know.

The seuenth Chapter.

WEll sayde (saide he) mary sir here is a tale,
For honestie, meete to set the deuill on sale.
But now am I lost, a beadroule to vnfolde,
To tell somewhat more to the tale I erst tolde.
Growe this, as most part doth, I durst holde my life,
Of the ielousy of dame Iulok my wyfe,
Shan shall ye wonder, whan troth doth define,
How she can and doth here, both bite and whine.
Fransy, heresy, and ielousy are thre,
That men say hardly or neuer cured bee.
And although ielousy nerde not or boote not,
What helpeth that counsaile, if reason rote not.
And in mad ielousie she is farre gon.
She thinketh I run ouer all, that I looke on.
Take good heed of that (quoth I) for at a worde,
The proverbe saith, he that strikes with the sworde,
Shalbe stricken with the scaberde. Tushe (quoth he)
The diuel with my scaberde will not strike mee.
But my dame takinge suspicion for full preefe,
Repozeth for a trowth, to the most mischeefe

In

The second Part.

In woordes golde and hole, as men by wyt could wishe.
She will lie as fast as a dogge will licke a dishe.
She is of troth as false, as God is true.
And if she chaunce to see mee at a bew,
Kysse any of my maydes alone, but in spozte,
That taketh she earnest, after Bedlem sozte.
The colw is wood. Her tounge runth on patents.
If it be mozne, we haue a payze of mattens.
If it be euen, euen song, not Laten nor Greeke,
But Englische, and like thut as in easter weeke.
She beginneth, first with a cry a lepfone.
To which she ringth a peale, a larom. such one,
As folke ring bees with basons, the worlde runth on wheelles.
But except her mayde shewe a fayre paire of heeles,
She haleth her by the boy rope, till his braines ake
And bying I home a good dishe, good cheere to make,
What is this (saith she) good meate (saie I) for yow.
God haue mercy hoyle, a pig of mine owne sow.
Thus whan I see, by kindnesse ease renewth not,
And than, that the eye seeth not, the hart rewtth not,
And that he must needes go, whom the deuell pocke dyue,
Her force forcing me, for mine ease to contriue,
To let her fast and freat alone for me,
I go where mery chat, and good cheere may be.
Much spend I a broode, which at home should be spent,
If he would leane controllinge, and be content.
There lept a whitinge (quoth she) and lept in streite.
Take a heare from his bearde, and marke this conceite.
He maketh you beleue, by lies laide on by lode,
By braulinge at home, maketh him banket abroad.
Where his bankets abroad, make me braule at home,
For as in a frost, a mud wall made of lome
Cracketh and crummeth in peeces a funder,
So melteth his money, to the worlde wonder.

The second Parte.

Thus may pe see, to turne the cat in the pan,
Or set the cart before the horse, wel he can.
He is but litle at home the truth is so,
And sooth with him he will not let me go.
And if I come to be mery where he is,
Then is he mad as ye shal heare by this.
Where he with gossips at a banquet late was,
At whiche as yet is, he payde all but let pas.
I came to be merie, wherewith merily
Proface, Haue among you, blynde harpers (sayd I)
The moe the merier we al day hear and see.
Yea, but the fewer the better fare (sayde hee)
Then here were, ere I came (quod I) to many.
Here is but litle meate lest if there be any.
And it is pll comyng I haue hard say,
To bend of a shot, and beginning of a fray.
Put vp thy purs (quod he) thou shalt non pay,
And fray here shoulde be none, were thou gone thy way.
Here is, sens thou camst, to many seete a bed.
Welcome when thou goest, thus is thyne errande sped.
I come (quod I) to be one here, if I shall,
It is mery in hall, when herds wag all.
What, byd me welcome ppg. I pray thee kys me,
Nay fare wel sow (quod he) our Lord blys me.
From balling of beastes of Beere binder lane.
I haue (quod I) for fyne sugar, fayre rats bane.
Many yeres sens my mother sayde to me,
Her elders would saye, it is better to be
An old mans derlinge, then a yong mans werling,
And god knoweth. I knew none of this snerlyng.
In my olde husbands dayes, for as tenderly,
He loued me, as ye loue me skenderly.
We drew both in one line. Quod he) woulde to our lord
He had in that drawing, hangd both in one corde.

The second Parte

For I neuer meete thee at flesh nor at fishe,
 But I haue sure a dead mans heade in my dish,
 Whose best and my woorst day that wisht might be,
 Was when thou didst burp him and mary me.
 If you (quod I) long for chaunge in those cases,
 Would to god he and you, had chaunged places.
 But best I chaunge place, for here I may be sparde,
 And for my kynde comminge this is my rewarde.
 Claw a churle by thars, and be shiter in my hand.
 Knacke me that nut, much good doye you at this band.
 Must she not (quod he) be welcome to vs all,
 Among vs all, lettinge suche a farewell fall.
 Such carpenters, suche chips, (quod she) folke tell,
 Suche lips suche iestice, such welcome, suche farewell.
 Thyne own woordes (quod he) thynne owne welcome marde.
 Well (sayd she) when soeuer we twayne haue iard,
 My woordes be pyed at, marowly I helpe,
 Ye can see a moote in an other mans eye,
 But ye can not see a blocke in your owne.
 Ye marke my woordes, but not that they be growne,
 By your reuellous rydinge an enery rople.
 Well ny every day a new mare or a mople.
 As muche vnhonest, as vnpodestible
 Whiche shal bring vs shortly to be vnable,
 To geue a dogge a lose, as I haue oft sayde.
 How be it your pleasure may no time be denalde,
 But still you must haue both the finest meate,
 Apparail, and al things that money may geate,
 Like one of sonde fancy so fine, and so neat,
 That would haue better heade then is made of wheat.
 The best is best chepe (quod he) men say clere,
 Well (quod she) a man may bye gold to deere.
 He nother care, nor wel ny cast what ye pay,
 To bye the deereest for the best alway.

Then

The second Parte.

Then for your diet who best feeding such
Eate more then ynough and drink much more to much.
But temperaunce teacheth this, where he kepeth scoole,
He that knoweth when he hath enough is no foole.
Feede by measure, and desie the phisicion,
And in the contrary marke this condicion,
A swyne ouer fat is cause of his own bane,
Who seeth nought herein, his wit is in the wane.
But pompeous provision, cometh not alway
Of glottony, but of pride sometime some say.
But this proper he preacheth to men haunce or hye,
He we not to bie, lest the chips fall in thyne eye.
Measure is a mery meane, as this doth shew,
Not to hye, for the pie, nor to low for the crow.
The difference betweene staring and starke blynde,
The wyle man at all times to solow can finde.
And ywis an auditoure of a meane wit,
May soone accompte, though hereafter come not yett,
Yet is he sure he the day neuer so longe,
Euer more at last they ring to euensong.
And where ye spend muchethough ye spent but lickell,
Yet little and little the cat eateth the slickell.
Little losse by length may growe impossible,
A mouse in tyme may bite in two a cable.
Thus to ende al thinges be we leefe or lothe,
Yet lo, the pot so long to the water gothe,
Tyll at the last it cometh home broken.
Few woordes to the wyse suffice to be spoken.
If ye were wyse, here were enough (quod thee)
Here is enough, and to muche, dame (quod he)
For though this appeere a proper pulpit peece,
Yet when the fore preacheth, then beware your geese.
Yet some tale yll told, in the telling is marde.
So are (quod the) good tales wel tolde, and ill harde.

The second Parte

Thy tales (quod he) shew longe beare, and short wit wife,
But longe be thy legs and short be thy life.
Pray for your selfe I am not sicke (quod shee)
Well lets see what thy last tale cometh too (quoth he)
Thou sayest I spend all to this thy wordes wander.
But as deepe drinketh the goose as the gander.
Thou canst cough in the amby, if neede be,
When I shal cough without bread or broth for thee.
Whereby while thou sendest me abroad to spende,
Thou gossest at home, to meete me at landes ende.
Ah, then I begyle you (quod she) this ye meane.
But sir my pot is whole, and my water cleane.
Well thou wouldest haue mee (quod he) pinch like a snudge,
Eaery day to bee thy dyuel and dyudg.
Not so (quod she) but I would haue ye star,
Honestly to kepe the wolfe from the dur.
I would dyue the wulfe out at doore fyrst (quod he)
And that can I not doo till I dyue out thee.
A man were better be drowned in Venice gulfe
Then haue suche a bearded beate, or suche a wulfe.
But had I not bene witcht, my wedding to flee,
The termes that longe to wedding had warned mee.
Fyrst wooping thee wotting, banna for banning.
The banes for my bane, and than this thus scanning,
Marryng mar ring. And what married I than?
A woman. As who sayth, woto the man.
Thus wed I with wo, wed I Gyll, wed I Jane,
I pray god the diuill go with thee down the lane.
I graunt (quod she) this dooth sounde (as ye agreed)
On your syde in wordes, but on my syde in deede.
Thou grantst this graunt (quod he) without any grace,
Ungraciously, to thy syde, to tourn this case.
Leaue this (quod she) and learne liberalitee
To stint strife, growen by your prodigalitee,

The second Parte.

Oft sayde the wyse man, whom I erst did heere,
Better are meales many, then one to mery.
Wel (quod he) that is answered with his wife.
Better is one monthes cheere than a churles hole life.
I thinke it lerninge of a wyse lectour,
To lerne to make my selfe my owne expectour,
Than spare for an other that might wed thee,
As the soole, thy first husband spared for mee.
And as for yll places, thou seekst mee in mo,
And in woofse to, then I into any go.
Wherby this prouer be shewth thee in by the weeke,
No man wil another in the ouen seeke,
Except that him selfe haue bene there before.
God geue grace thou hast bene good, I say no more.
And would haue thee say lesse except thou couldst proue
Suche processe as thou sclanderously doest moue.
For sclander perchaunce (quod she) I not denie.
It may be a sclander but it is no lie.
It is a lie (quod he) and thou a lyer.
Wilt ye (quod she) dzine me to touch ye nyer?
I rub the galde horse til he begin to winche, and yit
He would make it seeme, that I toucht him no whit.
But I wot what I wot, though I few wordes make,
Many kysse the chylde for the nourles sake.
He haue many godechilozen to loke vpon,
And ye blesse them al, but ye blesse but one.
This halfe shewth what the hole meaneth, that I meene,
Ye fet circumquagues to make me beleue
O, thinke that the moone is made of a greene cheese.
And when ye haue made me a lout in al theese,
It seemeth ye woulde make me goe to bed at noone.
Nay (quod he) the day of doome shall be doone,
Er thou go to bed at noone or nyght for mee.
Thou art, to be playne, and not to flatter thee,

The second Parte

As holesome a moysel for my comely coys,
As a showler of mutton for a sicke boy.
The diuell with his dame, hath moze rest in hell,
Than I haue here with thee, but wel wise well.
Wel well (quod she) many wels, many buckets,
Yea (quod he) and many woozdes many buffettes.
Had you some husband and snapd at him thus.
Twis he would geue you a recumbentibus.
A dog wil bark ere he byte, and so thow,
After thy barking wilt bite me, I trow now.
But it is harde to make an olde dog stoupe lo.
Sir (quod shee) a man may handle his dog so,
That he may make him bite him though he would not,
Husbandes are in beauen (quod he) whose wiues scold not,
Thou makest me claw where it itcherh not, I would
Thy tounge were coold to make thy tales moze cold,
That aspine leafe, suche spitefull clapping haue byed.
That my cap is better at ease then my hed.
God send that hed (quod she) a better nurs.
For when the head aketh all the body is the wurs.
God graunt (quod I) the heade and the body both twoo
To nurse eche other better then they doo.
Oeuer haue done for the mooste tymes past.
I brought to nurs both (quod she) had it not bene waste.
Margery my cow (quod hee) gaue a good meeke,
But then she cast it downe agayne with her heele.
How can hir purs for profite be delitefull?
Whose person and properties be thus spitefull.
A peece of a kid is woorth two of a cat,
Who the diuell wil chaunge a rabbit for a rat?
If I might chaunge, I would rather chose to beg,
Oe sit with a roasted appull, or an egge,
Where myne appetyte serueth me to bee.
Then enery day to fare like a duke with thee.

Like

The second Parte.

Like a duke, like a duck (quod she) thou shalt fare,
Except thou wilt spare, moze then thou dost yet spare.
Thou farest to wel (quod he) but thou art so good,
Thou knowest not who doth thee harme, who doth thee good.
Yes yes (quod she) for al those wyse wordes vttered,
I know on whiche syde my bread is buttered.
But there wil no butter cleaue on my breade
And on my bread anye butter to be spreade.
Euery promise that thou therein dost bitter,
Is as sure as it werẽ sealed with butter.
O: a mouse tied with a threede. Euery good thinge,
Thou lettest euen slip, like a waghalter slipstringe.
But take vp in time, or els I protest,
Al be not a bed that shalt haue ill rest.
Now go to thy derlinges, and declare thy greefe,
Where al the pleasure is, boy whooze, pipe theefe.

The eyght chapiter.

With this thence hopt she, wherewith (o lord) he cryde,
What wretch but I this wretchednes could byde?
How be it in all this wo, I haue no wronge
For it onely is al on my selfe a longe.
Where I should haue brydled hir first with rough bit,
To haue made hir chew on the bydle one sit.
For likorous lucre of a litle winning,
I gaue hir the brydle at beginning.
And now she taketh the brydle in the teeth,
And runth away with it, where eche man seeth,
It is (as olde men right wel vnderstande)
Al putting a nakte swoord in a mad mans hande.
She taketh suche hart of grace that thongh I maime hir,
Or kyl her, yet shal I neuer reclatme hir,
She hath they say bene stiffe necken euermoze.
And it is yll healing of an old soze.

The second Parte

This pꝛouerbe pꝛopheced many yeres agone.
It wil not out of the flesh that is byed in the bone.
What chaunce haue I to haue a wyfe of suche soꝛt,
That wil no fault amend in earnest noꝛ spoꝛt?
A small thing amis lately I did espie,
Whiche to make her mend. by a iest merily,
I sayd but this, taunt thouet wyfe your nose drops.
So it may fall, I will eate no browes sops
This day. But two daies after this came in bye,
I had soꝛow to my sops ynough be sure.
Well (quoth I) it is yll iesting on the sooth.
Sooth bourd is no bourd, ought that mirth dooth.
Such testes could not iuggle her, were ought amis.
Noꝛ tourne melancholy to mirth, soꝛ it is
No playing with a straw befoꝛe an olde cat.
Euer y tryfling toy age cannot laugh at.
Ye may walke this way but sure ye shal finde,
The further ye go, the further behinde.
Ye should consider the woman is olde.
And what foꝛ a whot wooꝛde. Sone whot, sone coulde.
Beare with them, that beare with you, and she is scand.
Not onely the fayrest flowꝛe in your garland,
But also she is all the fayre flowers therof,
Will ye requite hir then with a taunting scoffe?
Oꝛ with any other kynd of vnkynnes?
Take heedde is a faire thing. Beware this blyndnes.
Why wil ye (quod he I shal follow hir will?
To make me Iohn dꝛawlache oꝛ suche a snekebill?
To byinge hir solace, that byingeth me soꝛowe,
Byꝛ lady, then we shal catche byꝛds to moꝛow,
A good wyfe maketh a good husbande, (they saie)
That (quoth I) ye may tourne an other waie.
To make a good husbande, make a good wife.
I can no moꝛe hereyn, but god tynke al strife.

Amen

The second parte.

Amen (quod he) and god haue mercy brother,
I wil now mend this house, and paye an other.
And that he ment of liklyhode by his owne,
For so apayrd he that, er thzee peres were growne,
That little and little he decayed so long,
Til hee at length came to buckle, and bare thong.
To discharge charge, that necessarily grewe,
There was no moze water then the ship drewe.
Such dyfices dyaue he, from yll to wars and wars,
Till he was as bare as a byrdes ars.
Money, and money woozth did so misse him,
That he had not now one peny to blisse him.
Which foresene in this woman wisely waying,
That meete was to stay somewhat for her staying,
To kepe yet one messe for Alifon in store,
She kept one bag, that he had not seene before.
A pooze cooke that may not licke his own fingers.
But about hir at home now stil he lingers.
Not checker a boozd, al was not cleere in the cost,
He lookt like one that had beshit the roste.
But whether any secret tales were sprinkling
Or that he by gesse had got an inkling
Of hir hoozde, or that he thought to amende.
And tourne his yll beegynning to a good ende.
In shewing him selfe a newe man, as was seete
That appeared shortly after, but not peete.

The ninth Chapiter

O Ne day in their arboure, which stoode so to mine,
That I might and did closely myne eare incline,
And likewyse cast myne eye to heare and see,
What they sayde and did, where they could not see mee.
He vnto her a goodly tale began,
Poze like a woer then a wedded man.

The second Parte,

As far as matter thereof therein serued,
But the fyrst part from wordes of wooyngs swerued.
And stode vpon repentaunce, with submission,
Of his former crooked vnkynnd condission.
Praying hir, to forgeue and forget al free,
And he forgaue hir, as he forgeuen would be.
Louing her now, as he ful deepely swoze,
As wholly as euer he loued her befoze.
Wel well (quod she) what euer yt now say,
It is to late to cal agayne yester day.
Wylse (quod he) suche may my diligence seeme,
That thoffence of yester day I may redeeme.
God taketh me as I am, and not as I was,
Take you me so to, and let al things pass.
I pray thee good wife, think I speake and think playne.
What, he runth far, that neuer turnth agayne.
Ye be yong enough to mend, I agree it,
But I am (quod she) to olde to see it,
And amend ye oz not, I am to olde a yere.
What is life: where luyng is extinct clere.
Namely at old yeres of least helpe end most neede.
But no tale could tune you, in tyme to take heed.
If I tune my selfe nowe (quod he) it is faire,
And hope of true tune shal tune me from dispayre.
Beleue wel, and haue wel, men say, (ye, ye, sayd she)
Doo wel, and haue wel men say also, we see.
But what man can beleue that man can doo wel,
Who of no man wil counsel take oz heare tel:
Which to you whan any man any way tribe,
Then were ye deafe, ye could not heare on that syde
Who euer with you any time therin weares,
He must both tell you a tale, and synde you cares.
You had on your haruest cares, thicke of hearing.
But this is a question of olde enquiringe,

who

The second parte.

Who is so deafe, or so blynde as is he,
That wilfully will nother heare and see,
When I saw your maner, my hart for noy was molt.
Then wolde ye mend, as the Fletcher mends his bolt.
Or as sowre ale mendeth in somer, I know.
And knew which way the wind blew, and wil blow.
Though not to my profit, a prophet was I.
I prophesied this, to true a prophesie.
When I was right il beleued and was hard,
By slingyng from your folkes, at home, which all marde.
When I sayd in semblaunce eyther cold or warme,
A man far from his good, is nie his harme.
Or wilde, ye to looke that ye lost no more,
On suche as shew, that hongry fies byte soze.
Then would ye looke ouer me with a stomake swolne,
Like as the diuel lokt ouer Lincolne.
The diuel is deade wife (quoth he) for ye see,
I looke like a lambe in al your wordes to mee.
Looke as ye list now (quod she) thus lookt on than.
And for those lookes I shew this, to shew eche man,
Such prooue of this prouerbe, as non is gretter.
Which sayth that some man may stele a boye better,
Then some other may stand and looke vpon.
Lewde huswyes might haue woordes, but I not one
That might be allowde. But now if ye looke,
In mistaking me, ye may see, yee tooke
The wronge way to wood, and the wronge sow be theare.
And therby in the wronge box to thriue ye were,
I haue herde some to tel this tale not seeld.
When thurst is in the towne yee be in the feelde.
But contrary you made that sence too sowne,
When thurst was in the fielde, ye were in the towne.
Feelde ware might sincke or swym, while ye had eny.
Towne ware was your ware, to tourne the peny.

But

The second Parte,

But towne or feld, wher most thrist did appeere,
What ye wan in the hundred ye lost in the sheere.
In al your good husbandrye, thus ryd the rocke,
Ye stumbled at a straw and lept over a blocke.
So many kyndes of increase you had in choyce,
And nought increase nor kepe, how can I reioyce?
Good ryding at two ankers men haue tolde,
For if the tone fayle, the tother may holde.
But you leaue al anker holde, on seas or landes,
And so set by shop vpon Goodwins sandes.
But as folke haue a saying both olde and trew,
And that they say blacke wil haue none other betw:
So may I say here to my deepe doloure,
It is a bad cloth that wil take no coloure,
This case is yours. For ye were neuer so wise,
To take specke of coloure of good aduise.
Thaduise of al frendes I say one and other
Went in at the tone eare, and out at the tother.
And as those woordes went out, this prouerbe in came,
He that wil not bee ruled by his one dame,
Shal be ruled by his stepdame and so you,
Hauing lost your own good, and your frends now,
May seeke youre foraine frends, if you haue any.
And sure one of my great greefes, amonge many,
Is that ye haue bene so berape a hog.
To my frendes. What man, loue me, loue my dog.
But you to cast precious stones before hogs,
Cast my good before a sort of cur dogs,
And sawte bitches. Whiche by whom now deuoured.
And your honesty among them defloured,
And that you may no more expence afoorde,
Now can they not afoord you one good woord,
And you them as fewe. And olde folke understoode,
When theeuers sal out, true men come to their good.

Whiche

The second parte.

Whiche is not alway true. For in al the bytche,
I can no ferthing of my good the more fetch.
Noz I crow them selues nether, if they were sworne,
Light come light go. And sure sene we were bozne,
Ruine of one rauin, was there none gretter.
For by your giftes, they be as little the better.
As you be muche the worse and I cast away,
An yll wynde that bloweth no man to good, men say.
Wel (quod he) euery wynde bloweth not down the coru.
I hope (I say) good hap be not al out worne.
I wil now begin thrist, whan thrist seemed gone.
What wyse there be no wayes to the wood, then one.
And I wil assay al the ways to the wood,
Til I find one way to get agayne this good.
He wil get it agayne (quod hee) I feare,
As shortly as a horse wil licke his eare.
The Ducheman sayth, that legging is good cope,
Good woordes bying not euer of good deedes good hope.
And these woordes shew your woordes spoken in skorne
It pricketh becymes that wil be a good thorne.
Timely crooketh the tree, that wil a good camocke be.
And suche beginninge, such end we all day see.
And you at me at beginninge beynge thriuen,
And then to kepe thrist could not beprickt nor driuen.
How can ye now get thrist the stocke beynge gone?
Whiche is thoneley thing to rayse thrist bpon.
Men say he may yll ren that cannot go,
And your gayne without your stocke, renneth euen so.
For what is a workman without his tooles?
Tales of Robin hood are good among fooles.
He can yll pype that lacketh his upper lyp.
Who lacketh a stocke his gayn is not worth a chip,
A tale of a tub, your tale no truch auouth,
He speake now, as ye would creepe into my mouth.

The second Parte,

In pure painted processe, as false as sayre.
How ye wil amende, when ye can not apayre.
But agaynst gaie glosers, this rude text recites,
It is not all butter that the cow whites.
I herde once a wise man say to his daughter.
Better is the last smile then the first laughter.
Wile shal I trust (quod he) laugh agayne at last.
Although I be ones out of the saddle cast.
Yet sens I am bent to sit, this wil I doo,
Recover the horse, or leese the saddle too.
Ye neuer could yet (quod she) recover any hap,
To win or saue ought, to stop any one gap.
For stopping of gaps (quod he) care not a rush,
I wil learne to stop two gaps with one bushe.
Ye wil (quod she) asone stop gaps with rushes,
As with any husbandly handsome bushes,
Your tales haue like tast, where tempraunce is taster,
To breake my head and then geue me a plaster.
Now thysse is gone, now would ye thysse in al hast,
And whan ye had thysse, ye had like hast to wast.
Ye lpt then better an ynch of your will,
Then an ell of your thysse, Wife (quod he) be still,
May I be holpe forth an ynche at a pinch,
I will yet thysse (I say) As good is an ynche,
As an ell. Ye can (quod she) make it so well.
For whan I gaue you an ynch, ye tooke an ell.
Till both ell and inch be gone, and we in det.
Nay (quod he) with a wet finger ye can set,
As muche as may easely all this matter ease,
And this debate also pleasauncly appease.
I could doo as muche with an hundred pounce now.
As with a thousand afore, I assure you.
Ye (quod she) who had that he hath not, would
Doo that he dooth not, as old men haue told.

The second parte.

Had I, as ye haue, I would dooe moore (quod he)
Then the priest spake of one sunday ye shoulde see.
Ye dooe, as I haue (quod shee) for nought I haue,
And nought ye dooe. What man, I crow ye rane,
Woulde ye both eate your cake and haue your cake?
Ye haue had of me al that I myght make,
And be aman neuer so greedy to wyn,
He can haue no more of the foxe but the skin.
Wel (quod he) if ye list to bringe it out,
Ye can geue me your blessinge in a clout.
That were for my chyld (quod she) had I ony,
But husband, I haue neither chyld nor mony.
Ye cast and coniecture this muche like in show,
As the blinde man casts his staffe or shootes at the crow.
How be it had I mony right muche, and ye none
Yet to be playne, ye shoulde haue none, for Ione.
May, be that first flattereth me, as ye haue doone
And doth as ye did to me after, so soone.
He may be in my Pater noster in deede,
But be sure, he shall neuer come in my creebe.
Aue Maria (quod he) how muche motion
Here is to prayers with how little deuotion.
But some men say no peny no Pater noster.
I say to suche (said she) no longer foster.
No longer lemman. But faire and well than,
Praise and shifte eche one for him selfe as he can.
Euery man for his selfe and god for vs all
To those woordes he said nought, but forthwith did fall,
From harping on that string, to saye flatteringe speche.
And as I erst sayde, he did her so beseeche,
That things erst so far of, were nowe so far on,
That as she may wallow away she is gon,
Where all that was left lay with a trussie frende.
Dwelling a good walke from her at the towne end,
And

The second Parte,

And backe agayne streight a halting pace she hobbles.
Byngyng a bag of royals and nobles.
All that she had, without restraynt of one iote,
She bzought bullockes noble for noble or grote:
Had she not one ma. Which I after wel knew.
And anoue smiling toward him as she drew,
A sir, light burdeine far heauy quod she)
This light burdein in long walke welnie tireth me.
God geue grace I play not the foole this day,
For here I sende thare after the belue away.
But if ye will stint and auoyde all strife,
Loue and cherishe this as ye woulde my life.
I wil (quod he) wyfe, by god almighty,
This geare comth euen in puddinge time rightly.
He snatcht at the bag. No hast but good (quod she)
Short shooting leeseeth your game, ye may see.
Ye myst the cushin, for al your hast to it.
And I may set you besyde the cushin yit.
And make you wyffe your nose upon your sleue,
For ought ye shall win without ye axe mes leue.
Haue ye not heard tel all couet al leese:
A spy, I see, ye may see no greene cheese.
But your teeth must water. A good cockney coke.
Though ye loue not to bye the pig in the poke,
Yet snatch ye at the poke, that the pig is in,
Not for the poke, but the pig good chepe to win.
Lyke one halfe lost, til greedy grasping gat it,
Ye would be ouer the stile, er ye come at it.
But abyde frend your mocher bid til ye were hoyme,
Snatching winth is not, if ye snatche til to moyme.
Men say (saye he) long standing and small offring
Maketh pooze persons, and in such signes and proffring.
Many prety tales and meri toyes had they,
Besore this bag came fully from hir away.

Kindlye

The second parte.

Kindly he kist her, with wordes not tart nor tough.
But the cat knoweth whose lips she licketh well enough.
Anone, the bag she deliuered him, and saide,
He should beare it, for that it now heauy waide.
With good wil, wife, for it is (saide he to her)
A proude horse that will not beare his owne prouander.
And ofte before seemd she neuer so wise,
Yet was she nowe sodainly waken as nise
As it had bene a halporth of siluer spoones,
Thus cloudy morninges turne to cleere after noones.
But so nigh none it was, that by and by,
They rose, and went to diner louingely.

The tenth Chapter.

This diner thought he longe, and streight after that,
To his accustomed customers he gat.
With whom in what time he spent one groate before,
In lesse time he spent now, ten groates or more
And in small time he brought the world so about,
That he brought the bottome of the bag cleane out.
His gaddinge thus againe made her ill content,
But she not so much as dreame that all was spent,
Howbeit sodainly she minded on a daie,
To picke the chesse locke, wherein this bag laie,
Determininge this, if it laie whole still.
So shall it lie, no mite she minishe will.
And if the bag began to shynke, she thought best,
To take for her parte some parte of the rest.
But streight as she had forthwith opened the locke,
And looke in the bag, what it was a clocke,
Than was it proued true, as this prouerbe goth,
He that commeth last to the pot, is soonest wroth.
By her comminge last, and to late to the pot,
Whereby she was potted, thus like a sot,

The second Parte.

To see the pot both skind for renninge ouer,
And also all the licour renne at rouer.
At her god husbandes and her next meetinge.
The deuils god grace might haue geuen a greetinge.
Either for honour or honestie as good
As she gaue him. She was (as they say) borne wood.
In no place could she sit her selfe to settle,
It seemd to him, she had pist on a nettle.
She nettled him, and he racted her so,
That at ende of that fraie, a sunder they go.
And neuer after came together againe.
He turnde her out as doyes to graze on the plaine.
And him selfe went after. For within fortnight,
All that was left, was lounched out quight.
And thus had he brought haddocke to paddocke.
Till they both were not worth a haddocke.
It hath bene saide, neede maketh the olde wife trot.
Other folke saide it, but she did it god mot.
First from freend to freend, and than from dur to dur
A begginge of some that had begged of hur.
But as men say, misery may be mother,
Where one begger is driuen to beg of an other.
And thus ware, and wasted this most wofull wretche,
Till death from this life, did her wretchedly fetch.
Her late husbände, and now widower, here and there,
Mandringe about few knowe, and fewer care where.
Cast out as an abiect, he leaueh his life,
Till famine by like, set him after his wife.
Now let vs note here. First of the first twaine,
Where they both wedded together, to remayne,
Hopinge rioyfull presence shuld weare out all ma.
Yet pouerte brought that ioye to ioefaille. Io.
But notably note these last twayne, where as hee
Toke her onely, for that he rich would bee.

And

The second parte.

And she him onely in hope of good hap,
In her dotinge daies to be daunst on the lap.
In condicion they differde so many wayes,
That lighely he laide her vp for hollie dayes.
Her good he laide vp so, least cheeues might spy it,
That nother she coulde, nor he can come by it.
Thus failed all foure, of all thinges lesse and more,
Which they all, or any of all, marped fore.

The eleuenth Chapter.

FOR soth saide my freend this matter maketh boss,
Of diminucion. For here is a mill post
Thwytted to a puddinge picke so neerely,
That I confesse me discouraged cleerely.
In both my weddinges, in all thinges, except one
This sparke of hope haue I, to proceede vpon.
Though these and some other, speede yll as ye tell,
Yet other haue liued and loued ful wel.
If I should deny that (quoth I) I should raue.
For of both these sorts, I graunt, that my selfe haue
Seene of the one sorte, and hard of the tother,
That liked and liued right well, eche with other.
But whether fortune wil you, that man declare,
That shall chose in this choice, your comfort or care,
Sence, befoze ye haue chosen, we cannot know,
I thought to laie the worst, as ye the best shew.
That ye might, beinge yet at libertie,
With all your ioye, ioygne all your ieopardie.
And now in this hearde, in these cases on eche parte,
I saie no more, but lay your hand on your harte.
I heartely thanke you (quoth he) I am sped
Of mine errande. This bitteth the nayle on the hed,
Who that leaueth surety, and leaneth vnto chaunce,
When fooles ppye, by auctozitie hee may daunce.

The second Parte.

And sure am I, of those twaine, if I none chose,
Although I nought win, yet shall I nought lose.
And to win a woman heere, and lose a man,
In all this greate winninge, what gain win I than?
But marke how folly hath me away caried.
How like a wether cocke I haue here varied.
First these two women to lose I was so lothe,
That if I might, I woulde haue wedded them bothe.
Than thought I sence, to haue wedded one of them.
And nowe know I cleere, I will wed none of them:
They both shall haue this one answere by letter,
As good neuer a whit as neuer the better.
Now let me aske (quoth I) and your selfe answere,
The short question, that I asked while ere.
A foule olde rich widowe, whether wed woulde ye,
Or a yonge, fayre maide, beinge youe as ye be.
In neither barrell better bearinge (quoth hee)
I like thus, richesse as yll as pouertee.
Who that hath either of these pygs in vye,
He hath a pyg of the worse panier sure.
I was wedded vnto my will. How beit,
I will be deuozte, and be wed to my wyf.
Wherby with these examples paste, I maye see,
Fonde weddinge, for loue, as good only to flee.
Onely for loue, or onely for good,
Or onely for both I wed not, by my hoo.
Thus no one thinge onely, though one thinge chiefly
Shall woo me to wed now: for now I espy,
Although the chiefe one thinge in weddinge be loue,
Yet must mo thinges ioyne, as all in one make moue.
Such kinde of lviuinge, for such kinde of lyfe,
As lackinge the same, no lacke to lacke a wyfe.
Here is enough, I am satisfied (saide he.)
Sence enough is enough (saide I) here make we.

With

The second Part.

Which that one worde take ende god, as may be geast.
For folke saie, enough is as god as a feast.

FINIS.

The firste hundred of Epigrammes, inuented and made by John Hey- wood.

G 3



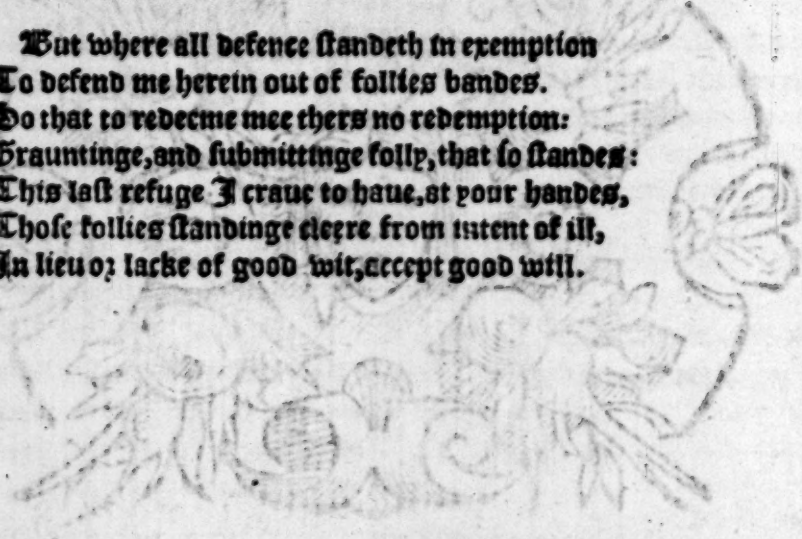
To the Reader.

Ryme without reason, and reason without ryme,
In this conuersion deepe difference both fall.
In first part whereof where I am false this time,
The folly I graunt, which graunted (readers all)
Your graunt, to graunt this request, require I shall,
Ere yee full relect these trifles followinge here
Perceiue (I praye you) of the woordes th'ententes cleere.

In which (maye^r ye like to looke) yee shall espie
Some woordes, thewe one sense, a nother to disclose,
Some woordes, thei selues sundry senses signifie :-
Some woordes, somewhat from common sense I dispose,
To seeme one sense in text, a nother in glose.
These woordes in this woorde, thus wrought your workinge tooles
May woorde me to seeme (at least) the lesse a foole.

Chan in rough rude termes of homely honestye
(For vn honest termes (I trust) there none here soundes.)
Wherein fine tender eares shall offended bee
Those follies, beinge sercht in reasons boundes,
Reason maie bee Surgion saluinge those woundes.
Turninge those sores to salues: for reason doth gesse
Homely matters, homely termes dooe best expresse.

But where all defence standeth in exemption
To defend me herein out of follies bandes.
So that to redeeme mee thers no redemption:
Grauntinge, and submittinge folly, that so standes:
This last refuge I craue to haue, at your handes,
Those follies standinge cleere from intent of ill,
In lieu of lacke of good wit, accept good will.



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The first hundred of Epigrammes.

¶ An Epigramme on this booke of Epigrammes.

This booke maye seeme, as it sorteth in lute,
A chintym trencher to serue folke at frute.
But caruer or reader can no way win,
To eate fruite thereon, or compe fruite therein.

Of three sages.

Three maner sages nature doth deuise,
The sage herbe, the sage scole, and the sage wise.
And who for moste wise, him selfe doth accept,
Haie match anye sage, the sage wise excepte.

Questions answered.

Trust they any,
That trust not many? } *Yea.*

Please they any,
That serue many? } *Nay.*

Helpe they any,
That helpe not many? } *Yea.*

Freende they any,
That flatter many? } *Nay.*

Fear they any,
That feare not many? } *Yea.*

Keep they any,
That keepe to many? } *Nay.*

Of water, wine, and ale.

Water vnder a boote, wine in a bottel,
The tone I can beare, th'other beareth me wel,

And.

The first hundred

And where as nother bootes noz bottels bee,
Nother can I beare wyne, noz water beare mee.
But aboue all licoure welfare ale (I say)
Foz I with ale, and ale with me wag away,

To much or to little.

5

If that I drinke to much, than am I drie,
If I drinke to little, moze drie am I:
If I drinke no whit than am I drieft.
To much, to little, no whit, nought is the best,
Thus drinke we no whit, oz drinke till we burft,
Yet poze drie soules we be euer a thurst.

Of the senses.

6

Speake not to much, lest speech make thee speechlesse,
Go not to much, foz feare thou go behinde,
Heare not to much, least hearinge bringe deafnesse.
Loke not to much, lest lookinge make thee blinde.
Smell not to much, least smellinge lose his kinde.
Taste not to much, least taste mistaste thy chaps.
Touch not to much, foz feare of afterclaps.

Of talkinge.

7

Thy taylor can talke, and knowth no letter,
Thy tounge can talke and talketh much swetter.
But except wisdome be the greater,
Of tounge and taylor, thy taylor talketh better.

Of hayres and wittes.

8

Thinne hayres and thicke wittes be deintie,
Thicke hayres and thinne wittes be plentie.
Thicke hayres and thicke wittes be skane,
Thinne hayres and thinne wittes none want.

A dronkard.

9

A gosse is barnest in her white-fethers,
A dronkard in drinke against all weathers.
A fowle in his fowles hoo, put all togeathers.

The

Of Epigrammes.

The Foxe and the mayde 10

Although that Foxes haue bene seene there seelde,
Yet was there lately in Finsbery feelde
A Foxe sat in syght of certayne people,
Noddinge, and blissinge, staring on Poules steeple.
A maide toward market with heunes in a band
Came by, and with the Foxe she fell in hand.
What thinge is it Ratsard in your braine ploddinge,
That bringeth this busy blissinge and noddinge?
I nother nod for sleepe sweete heart the Foxe saide,
Nor blisse for spyrytes, excepte the diuell be a maide.
By noddinge and blissinge breedth of wonder,
Of the witte of Poules weathercocke ponder.
There is moze witte in that cocks onely head,
Than hath bene in all mens heades that be dead.
As thus, by common report this we synde,
All that be dead, died for lacke of wynde.
But the weathercocks wit is not so weake
To lacke winde, the winde is euer in his beake.
So that while any winde blowth in the skie,
For lacke of winde that weathercock wil not die.
She cast downe hir heunes, and now did she blis,
Iesu (quoth she) in nomine patris.
Who hath euer heard at any season
Of a Foxe forginge so feat reason?
And while she praysed the Foxes wit so,
He gat her hennes in his necke and to go.
Whither away with my hennes Foxe (quoth she?)
To Poules, pig as fat as I can (quoth he.)
Betweene these hennes and yonder weathercocke
I will assay to haue chickens a flocke.
Which if I may get, this tale is made gode,
In all Christendome not so wise a byode.

Paiden

The first hundred

Maiden (quoth he) these benness he forboden
Your sight, tyll the weathercocke hath trodden.
Who worst (quoth she) all craftie inuencions,
And all inuexters, that by fals intencions,
Inuent with intent to blind or bleare blunt eyes,
In case as this Foxt to me doth deuise.

Of an yll gouernour called Iude. 11

A ruler there was in countrey a fer,
And of people a great extorcioner :
Who by name (as I vnderstand) was called Iude,
One gaue him an Asse, which gift when he had beuowd,
He asked the geuer, for what intent
He brought him that Asse. For a present
I bringe maister Iude (quoth he) this as better,
To ioygne maister Iude and this Asse together.
Which two ioynd in one, this is broughte to pas,
I may bid you good euen, maister Iudas.
Hachabe or Iscariot, thou knaue (quoth he :)
Whom it please your maister ship, him let it be.

Of geuyng an almes. 12

Into a beggars bande, that almes did craue,
In steede of one peny, two pence one gaue.
Which done, he saide beggar happy thou art,
For to thee my bande is better then my hart.
That is (quoth the beggar) as it chaunceth now,
The better for me, and the worse for you.

Of a surfet. 13

A man from a feuer recovered new,
His greedy appetite coulde not eschew.
From meate contagious, wherto he had a lust,
But one morsell, one eueninge, needes eate he must.
Which forthwith brought good approbacion,
Of his retourne into residuacion.

What

Of Epigrammes.

What cause causeth this (quoth the phisicion ?)

I knowe (quoth he) no cause of suspicion.

How beit my wonder is great as can be,

By what meane this feuer attacheth me

More, for eatinge a litle this night last,

Than for eatinge much more the night before past.

I did eate a Capon nigh every whit

The last night: after which, I felt no fit.

And this night I eate but one bit of fresh beefe.

And yet I am shaken with the hourson theefe.

Now (quoth the phisicion) appeereth the cause why

Capon is holsome, and the beefe contrary.

And a litle yll meate greeneth sicknesse more fode.

Than a litle to much of meate that is gode.

Sir, I thanke you much (quoth the patient)

This lesson shall henceforth make me to consent,

When I shall needes surfet, by vnruely wil,

Rather to surfet on that is good, than yll.

Repugnancie in apparence.

14

Such contrarietie may seeme to stande

Where none is, as by example, my son.

In London is the best ale of all Englande:

And yet as good ale in England as in London.

The Ape and the Ass.

15

The Ape and the Ass stode, where they beeeelde.

A course with a greyhound at the hare in the feelde.

They well perceuinge y greyhound great ground wan.

As longe as the hare and he forthright ran.

And like aduantage they saue in the hare,

When she list lightly to turne beere and there.

The Ape to know whether the assis talkynge.

Weare any quicker than his assis stalkynge.

Asked the Ass: if thou shouldest chose one of both.

To ren as swiftly as the greyhound yonder goth.

D?

The first hundred 10

Or turne as light as the hare: which one of twaine
 Wouldest thou in thy chosinge by choise optaine?
 I (quoth the Ass) beinge at libertie,
 Will chose none of both seates, I may say to thee,
 What winneth the dog by his swift foemen ship,
 When the hare at pynche turneth from him at a whip,
 And what winneth the hare in her turns so lightly,
 The dog out renninge her againe by and by?
 Renninge or turninge so, ren or tourne who will,
 I will goe softly, & els stande even still.
 How best to asple the question (quoth he) y
 If I should chose one, like the hare would I be.
 For where the dog renneth the hare for to kyll,
 She turneth for defence, offeringe the dog done yll.
 And better is this part in this case, whether
 My selfe to defend, than offend another.

A foole and a wise man.

A foole and a wise man ridinge one spide,
 He asked the Horse, what the wise man did ride,
 Whither goest thou Horse? whither go I (quoth he)
 Aske him that guideth the byble, aske not me.
 Whither ridest thou foole (quoth he) with loke so fell?
 Aske my Horse knave (saide he) what can I tel.
 When foles ryde (quoth he) they cannot rule the raine,
 Their Horses be the herbersgers, I see plaine.
 And when wilsenmen ryde, I right well espie,
 Them selfe not their Horse, appointe where they lie.

Of syghte.

Who needes will loke, and woulde not see,
 The syghte once seene thou lokest soe,
 Close vp thine eyes. For trust thou mee,
 Much lookinge so, breedeth much lye soe.

Feigned

Of Epigrammes. IT

Feined newes.

1113 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

From a feld fought, one of the beaten speere
Ran home, and victorie on his part he crede
Whose prince by him thus enfourmed of this,
Hade bonfiers and bankets, as the vse is.
In thort time after all which loye and cost,
The kinge was acertained, the feld was lost.
Wherewith he (in as great hast as great greefe)
Charged the fyrst messenger to make preefe,
Where he had this lie, that the feld was won.
My selfe sir (quoth he) this lie fyrst begon.
Which for commoditie vnto your grace
And all your subiectes, I brought it in place.
Where þ truth should haue brought watchinge & weare,
My lie brought two daies of laughinge and sleepe.
And if ye all this yere toke my lie for true,
To keepe you mery, what harme could ensue.
Better is (quoth he) be it new or stale,
A harmelesse lie, than a harmefull true tale.
How his lie was alowde, I know none that knoweth.
But is was at least wrytten, I heare of roweth.

Two arme in arme.

One saide to an other takinge his arme,
By licence frende, and take this for none harme.
No sir (quoth the other) I geue you leue
To hange on my arme, but not on my leue.

Of Hearinge and speakinge.

Who heareth all
And speaketh nought,
Chaunce maie so fall
He is well fought.
Who speaketh all
And heareth nought,
Fall

The first hundred

Fall what shal fall,
He is ill coughe.
Who heareth all
And all bablerh,
What euer fall
He ofte fableth.
Who heareth nought,
Nor nought can speake,
Saie sone be thought
A bodie peake.
Saie nought, heare all,
Saie all, heare nought,
Both, none, these fall
Extremely wrought.
Who heareth all,
And speaketh seely,
By witte a lofe,
He winch the seely.

Of wit, will, and wysedome.

Where wit is good, and will is ill,
There wysedome can no manner skyll.
Where wit is good, and will is ill,
There wysedome sittech all silent still.
Where wit and will are both two ill,
There wysedome no way meddle will,
Where wit and will well oyled be,
There wysedome maketh a crinitee.

The wrenne, and her byrdes.

Of a nest of wrens late byed in a hedg, (sing,
Which the dam forlakinge, when they were
One sayde : Alas mother what is the why,
That ye draw from vs unnaturally.

Childe (quoth y dam) I do now unto thee,
As my dam in my pouth did unto mee.

Whereby

Of Epigrammes.

Wherby I am blameles in that I do,
Sens I do but as I haue bene doone to.

Mother (quod he) to deale as ye be delt with,
Is not alway meete but this is the pith:
As ye woulde your dam should haue delt with you,
So should ye our dam deale with your birdes now.

Why sonne (quod she) thinkest thou me such a fool?
That my childe shal set his mother to schole?
Nay adieu (quod she) and away she is flowne:
This childe for this checke refusing for his owne
Whiche doone, the wren calth his brothers and sisters,
And vnto them this lesson he whistlers.
I see and ye may see (quod he) by this case,
The trial of tauntes out of tyme and plase.
Where saye woordes haply my mother might haue won,
This taunt maketh her refuse me for his son.
Which may teach vs all, wher euer we becom,
Rather by silence alway to be mum,
Than in ought at liberty, or forbidden,
To taunt our betters, openly or hydden.

The maister and the man. 23.

A man, and his man, chaunced late to be
Nie where a Crow stoode cryng in a tree.
James (quod the maister) the crow hath spide thee.
Nay by God, he loketh on you maister (quod he)
Canntes (quod the maister) rebounde sometyme I see.
Where I thought to taunt thee, thou doest taunt mee.

Vpon penance, 24.

Two men of one man were confest but late,
And both two had penance after one rate.
Whiche was: eche of them a peny should geue
To a peniles man, him to releue.
Thone of theese twayne had one peny and no more,
Thother no peny nor farthinge had in store.

H

Then

The first hundred

They disclosing eche to other in this case
This peny father due his purse a pase,
Saying: sens thou art penilelle, I will
Geue thee this peny, my penance to fulfill.

God thanke thee (quod the tother) and sens thou
Art now penilelle, as I was euen now.
For penance I geue this peny to thee,
As freely as euer thou gauest it to mee.
Wel done (quod the other) here may we boff,
Peny dole delt, without one peny cost.

Jacke and his father.

25.

Jacke (quod his father) how shall I ease take?
If I stand my legges ake, and if I kneele,
My knees ake, If I goe then my feete ake,
If I lie my backe akth If I sit, I ferle
My hips ake, and leane I neuer so weele,
My elbowes ake: Sir (quod Jack) paine to exile,
Sens al these ease not, best ye hang awhile.

Of a daw.

26.

With a crossebow late in hand ready bent,
To shoot at a daw in a tree, I went.
Saying to one by: I will assay to hit.
Ponder I see a daw, if she wil sit.

She is, if she sit a daw in deede (quod he)
But if she sit not, what is shee than say ye?
A daw also (sayd I). Then sayd he, I see,
Whether a daw sit, or whether a daw flee,
Whether a daw stand, or whether a daw lie,
Whether a daw we rreke, or whether a daw we crye,
In what case soeuer a daw, perceuer,
A daw is a daw, and shal be euer.

Of shewing the waye.

27

Twayne met in a highe way what time they did go,
Eche one towarde the place the tother came fro.

What

Of Epigrammes.

What is my way (sayde the tone) I pray thee?
Foule (quod the other). That is ill tidings (quod he.
I can tel thee better tidings then this:
Thy way, both sayre and smooth as a die is.
My tydings quod he) is better then thyne,
But I thinke thy tidings truer then myne.
This is (quod the tother) so well brought about,
That it brought and shal bring me in dout,
Whiche of these twayne is most ill to be w,
Good tales that be false or ill tales that be trew.

A quiet neighbour.

28.

Accompted our commoditees,
Few more commodious reason sees,
Than is this one commoditee,
Quietly neighboured to bee.
Whiche neighborhoode in the apeers,
For we two hauing ten whole yeers
Dwelt wall to wall, so ioyningly,
That whispering soundeth through welny,
I neuer hard thy seruants bzall
More then thou hadst had none at all.
Nor I can no way make anaunt,
That euer I harde thee geene them taunt,
Thou art to them and they to thee.
More milde then muet, mum ye be.
I heare no noyse mine ease to breake,
Thy buttry dooze I here not creake.
The kitchin cumbzeth not by beate,
Thy cookes choppe neither herbes nor meats
I neuer hard thy fyre once sparke,
I neuer hard thy dog once barks.
I neuer hard once in thy house.
So muche as one peepe of one mouse.

The first hundred

I neuer hard the cat once mew
These prayles are not small nor few.
I beare all water of the soyle,
Wherof I feele no filchy soyle,
Sane water which doth wash thy handes,
Wherein their none at moyance standes.
Of al thy guesstes set at thy boorde,
I neuer heard one speake one woord.
I neuer hearde them cough nor hem:
I thinke hence to Ierusalem,
For this neighbourly quietnes,
Thou art the neighbour neighbourles.
For er thou wouldest neighboures anoye,
These kindes of quiet to destroy,
Thou rather wouldest to helpe that matter,
At home alone fast bread and water.

Of dogges, and theeues

To keepe theeues by night out of my house,
I keepe dogges to ayde me in my parde:
Whose barking at star of euery mouse,
By lacke of sleepe kilt me in regarde,
Theeues or dogges then which may best be sparde,
Murder is the most mischief here to gesse,
Theeues can do no more, and dogs wil do no lesse.

A keeper of the commaundementes.

If it be (as it is) muche commendable,
To keepe Gods preceptes, geuen by Moses in fable,
In keepinge the same (as thou hast pretended)
Thou maist wel be maruaplosly commended
First for the hauinge any more gods but one,
Thou kepest wihin that bounde, For God thou hast none,
Hauing or worshipping of God fals or true,
Thou hast nor woorshippest God olde nor new.

Of Epigrammes. 17

And as for the commyng of Idolatrye,
By grauinge to thy selfe any Imagery,
This twenty peres day in weather hot or coole,
Thou handlest no caruinge nor woorking toole.

The name of god in vayne thou consentst not till,
Thou neuer sweart but for some purpose good or ill,

And as for holy day thou doest breake none,
For thou wilt rather make twenty then breake one
Father and mother not dishonoured by thee:
For thou neder comst where any of them be.

And wher thou shalt not kill, to cleere thee of that,
Thou uener durst abyde to fight with a gnat.

Then all adulteryp or fornication
Chastitee discharge by this approbation.

All women hardly can beare thee their fauoure,
To abyde thy sight: and in no wise thy sauoure.

For stealing or theft, what euer thou hast beene,
Thy handes at this day are knowne to be cleene.

How canst thou steale ought in house, seeld, or streete?
Thou sittest in newgate fast bound handes and feete.

By false wicnes thou neuer hurtst man, for why,
Euery woorde thou speakest, euery man thinketh a ly.

Now to couet in mind thy neighbours alle,
Or his house when bondage wil not let thee passe.

To ride to the tonge, or go to the tother,
Nor in consented thought one way or other.

For to couet thy neighbours mayde or his wife,
Thou knowing, they can not loue thee their life,

Or of thy neyghbours things to couet any thinge,
When couetousnes can no waye bring winning.

But that lacke of credite, liberty, or loue,
Kepe thee from that couetinge can moue.

Thou hast a shrewde wit in desire to dwell,
To haue things, from whiche dispeyre doth thee expel.

¶iii.

Thus

The first hundred

Thus in precepts, except thou chere appeere,
I know not who the diuel can say he is cleere.

Of a nose

31

But for blemishe of a face to looke vpon,
I doubt whiche were best to haue a nose or none.
Most of your sayourcs are more soure then sweete,
A nose or no nose, whiche is now most meete?

Letting of a ferme.

32

By woorde without wytinge one let out a ferme,
The covenantes wherein the lessee breaks amaine,
Whereby the lessor lacking wytinge, had harme,
He sayd and sware he would make promise playne,
Without wytinge neuer to let thing agayne,
Husbande eride his wyfe, that so he agayne requaite,
Els without wytinge, he can not let a faine.

Age and youth.

33

Though age and youth together can sceld agree,
Yet once two yonge and two olde folke did I see,
Agreed like lambes together sinners yeres,
The storie whereof foorthwith apperres.
A woman olde and a man yonge were led,
She him for loue, and he her for good to wed.
A yonge woman, and olde man in like case,
Were wed for like cause at the same tyme and place.
Into one house these two couples wedded were,
And during their liues together must liue there.
And they once acquaynted, and one month married,
Al their liues after they neuer varied.
Company and condicion these foure folke hold,
As nature naturallly wylth yonge and olde.
Coupling themselves together thus every day,
Toold fooles al day yate, the yonge fooles & day play.

Of Epigrammes.

A rose and a nettill.

34

What time herbes and weedes, and such things could
A man in his garden one day did walke, (talke,
Spying a nettill Greene (as Themeraude) spred
In a bed of roses like the rubie red.
Betwene which two coloures he thought by his eye,
The Greene nettill did the red rose beautifie.
How be it he asked the nettill, what thinge
Hade him so pert? To tie the rose to springe.
I grow here with these roses, sayd the nettill:
Their misde properties in me to settle.
And you, in layinge vnto me your nose,
Shal smel how a nettill may change to a rose.
He did so, which done his nostrills so pricke,
That rashly he rubb, wher it no whit itche,
To which smart mocke, and wily begynne,
He the same smelling, sayd smoothly sayling,
Roses conuert nettills: Nay, they be to fell,
Nettills wil peruet Roses rather, I smell.

Of the wiues and her husbandes waste.

35

Where am I least husband? good he in the wall:
Whiche cometh of this, thou art vengeable strait-lall.
Wher am I biggest wyfe? In the wall (quod hee)
For al is waste in you as far as I see.

An old wiues boone.

39

In olde worlde, when old wiues bitterly praye,
One deuoutly as by way of a boone,
Art vengeance on her husband, and to him sayde,
Thou wouldest wed a pig wyfe er this weeke wet boone.
Where I deade, but thou shalt wed the diuel as boone.
I cannot wed the diuel (quod he) why (quod shee)
For I haue wedded his dam before quod he.

p. 4.

A talke

The first hundred.

A talke of two conies.

37

In tyme when dum beastes, as well as byrdes spake,
Two conies their minds in this matter brake.
Where all conies in suche case (sayd the one)
That of two winters weather we must choose one:
Whiche were the best choyce, frost neuer, and snow euer,
Or els to choose frost euer, and snow neuer?
Frost (quoth the other) maketh vs lusty and fat,
And snow lameth vs for leane. What (quod he) for that?
For ty fat conies be oft kild in one night,
Whan leane conies with life escape away quight.
Pea (quoth the other) but wher snow so long lyeth,
Conies by famyn welny every one dieth.
Better all be fatte, though some die as lofs fall,
Than linger in leannes and thereby die al.

A prisoner.

38.

In prizon a prisoner condemned to die,
And for execution wayting dayly,
In his handes for woozmes looking on a daye:
Smilinge to him selfe these woozdes did say:
Hence my foure quarters in foure quarters shal stand,
Why haue I these felie woozmes eating my hande?
Nought els in this neede doo I, but my selfe show,
Enemy to the woozme and frend to the crow.

Two blinde men.

39.

One bynde man to supper an other had,
Which cwayn sitting at suche meate as they had,
He thinketh (quoth the bynd host) this candele burneth dim.
So thinketh mee sir, sayde the bynde guest to him,
Wife (sayd the good man) with sorow mend this sight.
She put out the candel, which burned very bright.
And chopt downe empty candellsticks two or thre.
So to now eate and welcome neighboure (quoth he.)

Debitat

Of Epigrammes.

Debilitie of senses 40

Wife, my handes for feelinge are oft very ill.
And as thone hande mendeth, thother appeireth still.
He say sooth (sayd she) thyne hande feelth ever more,
Woorse the day present, then the day before.
Thother hande feelth by oynctmentes excellent,
Better the day before then the day present.
But how doth your eye light? woorse and woorse (sayde he)
For woorse this day then yester day, I see thee.
Though you were blinde (quod she) y should no love breake,
I would your eyes were out so you could not speake.
Take hearing to (quod he) thou makest my eares such,
That thou hast made them here enough, and to much.
And goinge may go to, for where ever I am,
I go not an ynche from the diuel or his dam.

In fayth if thou diost (quod she) yet coulde I well
Fynde meane to finde out a foole by the smell.
And here may we heare and see how this tale fitts,
With my good mans goodly lims, and good wittes.

A foolish husbnde. 41

Husbnd, two wittes are better then one clarkes say,
To debate matters: which seemeth true this waie.
When wee twoo contend, whats my wit without thyne,
To conuict thy selfe, thy wit conduct mine.

A witty wife. 42

Jane (quoth James) to one short demaunde of myue
Answer not with a lie, from that mouth of thyne,
And take this noble. Whiche when she had tane,
Is thy husbnde (quoth he) a cockold Jane?
She stode still, and to this would no woord speake.
From whiche dum, dumpe when he coulde hir not breake,
He art his noble agayne. Why (quod she)
Made I lye to thee? Nay (quoth he)

Chan

The first hundred

Then walke foole: (quoth he) this wager I wyn cleere,
And thou of my counsel neuer the neere.

Gogs soule (sware he) and slang away agayne,
I wil neuer talke with that woman agayne.
For as she in speecbe can reuile a man,
So can she in silence beguile a man.

Handsome handlinge. 44

Some wonder to see thy handling of toyings neate,
But it is no wonder as the case standes.

The toes of thy feete in handling of thinges feate,
Are as handsome as the fingers of thy hands.

A saying of Patche, my lord Cardinales foole. 44

Maister Sexten, a person of known wit,
As he at my lord cardinales boord did sit,
Gredily raught at a goblet of wine:
Drinke none (sayde my lord) for that soze leg of thyne.
I warrant your grace (quoth Sexten) I prouide
For my leg: For I drinke on the tother side.

Certayne folies. 45

To cast fayre white salt into wise mens meate,
To make them count salt suger when they eate, } a folie,

To bear a man in hand he itcheth in ech part, } a folie

VVha the man feeleth an vniuersall smart, } a folie

To speake alwayes wel, and do alwayes ill, } a folie.

And tell men those deedes are done of good wil, } a folie.

Thy lusty limd horse to leade in thy hande, } a folie.

VVhen on thy lame lims thou canst likatly stand. } a folie.

Of kiks for cage worke to build thy house hie, } a folie.

And couer it with lead to keepe thy house drie. } a folie.

Of two students. 46

Two scholers pang in the vniuersity late

Kept in thynne diet after scholers rate,

Thone bepng an eater greedy and greate,

Thother a weake feeder, sayd at his meate:

Oh

Of Epigrammes.

Oh this smart small pietans and hungry diet,
Maketh vs to study aptly and quiet.

Sure, sayde the tother) smal meales are induction.
To the crease of studie, for deeper instruction,
This diuer shal driue me to study now,
Where I may get more meate, when this is gon.

A mery woman. 47.

There came by chaunce to a good company,
A lady, a wanton and a mery.
And though euery word of her owne shewde her light,
Yet no mans words els to her might that recight.
She had all the wordes, she bawled so fast,
That they beyng weery, one sayde at the last:
Madam ye make my hart as light as a flye,
To see you thus full of your meretrix.

This trickie thus wel tricked in the Latin phrase
Brought to this trickier nother muse nor mase,
She nought perceiuinge was no whit offended:
Nor her light behaviour no whit amended,
But stylbir tounge was clapping like a pater,
Well, sayd the sayd man, in language of Laten
I neuer tolde woman any fault before,
Nor neuer in latin will sell them faulte more.

A louse and a flea. 48.

A louse and a flea sate in a mans necke,
Began ech other to taunt, and to checke,
Disputing at length all extremities
Of their pleasures, or discommodities.
Namely this I heard and bare away well,
If one (quoth the louse) lye at within an ell
Of thy tayle: then foorth with art thou skipping,
Like Iacke of Bedlem in and out whipping.
Halfe an houre after thou darst no where sit,
To abyde the byting of one good bit.

And

The first hundred

And whan any man herein shal proue me,
His nayles doo(as a witte dooth)remoue me,
Which nailles once remoued from the mans heade
I am streight at feedinge within a beare, bzeade.
Where I fed befoze in my daphny diot.

We be harvie(quoeth the flea)I deny not,
But how many life haue abidden by it?
When they would haue doone as fleas doflie it.
With this the man to his necke his hand raught,
The flea skipt away, but the louse he caught.
How now(quoeth the flea. Alas(quoeth the louse)
My head is well serued to serue for sowe!
That thus like a sows heade, forsaue not this græse.
Tyll feelinge hath put painfull practise in preefe.

Of him that forgot his pater noster
in latine 49.

An olde homely man at hisse commaundid
By his Curate his pater noster to bid.
After long study, he sayd: Mayster vicker,
By Iys cham a sham, my wit is no quicker,
Ich sayd it within litle more then fortnight.
And now, like a beaft, cha forgot it quight.
Fie on age. In yowth Iche had euer such wit,
That what so euer Ich had to dooe, yet
At hisse chad my pater noster euer more,
When Ich sayd it not twise in the pere befoze.

Of him that could not learne his Pater
noster in Englishe 50.

A man of the country whynen in Lent late,
(Accorving to thiniunction) his curate
Bad him, the pater noster in englishe saye,
Iche can it not mayster(quoeth he) by my saie.
Say a peece of it(quoeth he) though ye the rest mis,
Iche can not one worde of it(quoeth he) by Iys.

And

Of Epigrammes.

And yet master bickar, by gods sacrament,
Tha tumbled about it euer lens last sent.
And some of it ich had in the cleansing weake,
But now when ich should say it, all is to seeke.
Wel (quoth the priest) if your wite be so far decaped,
Say the pater noster, ye haue alway sayd.

Ray by the mas (weare he) if ye will haue al told,
Tha so grated on the new, cha forgot tholde.

Of the fist and the hart. 51.

One curst an others hart for a blow in a fume,
Curse not his hart (quoth one by) curse his fist.
His hart (quod he) to mine eare did not presume,
But his hart to my eare did his fist assist.
Sens ech lim must frame in fear, as the hart lig,
When the hart wilth any lim in any faute to fall,
No man blame any man, to blame the hart for all.

Of the woord enough. 52.

A mery man by his mayster at meate set:

He thinketh (quod the maister) thou canst no drinke get.
Here is enough, though there be none (sayde hee):
Than art thou not dype. Ves so mozte I thee,
And sayne would drinke. How be thy woordes true than?
Thus: This woorde enough two wayes we may scan.
Thone muche enough, thother little enough.
And here is little enough. His mayster lough,
Calling in his wife to descant vpon this.
How sayest thou wyfe? our man in this case is
Dye, and would drinke, and drinke nothinge nie him.
And yet proueth he drinke enough by him.
Sens he (quoth she) proueth drinke enough in store.
More then enough were wast. He geth no more.

Of table play. 53.

Wife, I wil no more play at tables with thee:
When wee come to bearinge, thou beggest mee,

The first hundred.

In bearing of thy men, whyle thou hast any,
Eche other cast thou hearest a man to many.

The cocke and the hen 54.

A cocke and his hen perching, in the night,
The cocke at his hour crowde lowde as he might,
The hen heny of sleepe, prayd the cocke that he
Woude leaue of his crowing, but it woude not be,
The hen saw the cocke sticke to his tackling,
In her treble voyce she fell so a cackling.
That the cocke prayde her, her cackling to seate,
And he of his crowing woude hold his peace.
Nay choyle (quod she) be sure, that wil I not
And for thy learning hencefoorth marke this knot.
Whan euer thou woudest seeme, to ouercrow me,
Than wil I surely ouercackle thee.

Cheapning of a face of fur. 55.

Into a skinner's shop, while his wife there wroughte,
In hast ran a gentleman there to espye,
A fayre face of furre, which he woude haue boughte.
What fur (quod she) woude pour mayster ship bie?
Harlots wombs (quod he) know ye any nie?
Harlots wombes (for sooth) I haue none (quod she)
But ye shal haue knaues shaukes, meete as can bee.

Bying of shooes. 56.

Whan I at the shoemakers shal shooes assay,
If they be to little, they wil stretch (sayth he)
If they be to muche, they wil shrink streight way:
To longe, to shorte, how narrow or wide they be,
All is one matter as he shooth them to me
For may he once get his shooes on my feete,
Without last or lingel his wordes make them meet.

A suspicion cleared. 57.

One to his frende kindly,
Gave monicion friendly,

Of Epigrammes.

That ill was reported
By one that resorted
To him whom as they thought
Entised him to nought.

He thanked him and sayde,
My frende, be not affrayde.
The hearing of that foole
Sett me no whit to schoole.
I heare him, whan he list,
And follow him when he list.

Of spite. 58

If there be any as I hope there be none,
That woulde leese both his eyes to leese his foe one,
Than feare I, there be many as the worlde gotte,
That woulde leese one eye, to leese their foes botte.

Of the letter .H. 59.

H, is worst among letters in the crosse row,
For if thou finde him other in thyne elbow,
In thyne arme, or leg in any degree,
In thy heade or teeth, in thy toe or knee,
Into what place soeuer H, may pike him,
Where euer thou finde ache, thou shalt not like him.

Of fleeyng of Idlenes. 60.

If flight from idlenes may be deemed,
Mayn meane to vertue beyng fled wastely:
How mayst thou than therby be esteemed:
Thou fleest that vice not meanly nor barely,
But maynly: scrupulously: and so charely,
That in thee, ex idlenes shalbe spied,
Thou wilt yet rather be ill occupied.

A Tongue and a Clocke 61.

Thy tong should be a clocke wise, had I gods power,
For then would it strike but once in one hower,

Yet

The first hundred.

Pet it might ren (quoth she) and strike ere the time,
And should that clocke haue (as my tonge hath) a chime?
I beyng septen, might set the clocke forth soone,
To strike and chime. 12 two houres before none.

A hearer of a sermon.

62

What bringest thou fro the sermon Iacke: declare that,
Forsooth maister (quod he) your cloke and your hat.
I can thee good thank Iacke, for thou art yet sped,
Of somewat in thy hand, though nought in thy hed.

A man without wit, strength, and

cunning. 82. 63

Thou art a wight to wonder at.
Thy head, for wit sheweth thee a wat.
Thy body for strengch sheweth thee a gnat.
Thy voyce for tune sheweth thee a cat.
Doo, say, or spunge, in any what.
Thou art a minjor man in fact.

How to wish.

64

How may I haue thee Gill, when I wish for thee?
Wish not for me Iacke, but when thou maist haue me.
This is a lesson Gill proper and pleasaunt.
For by these wordes this winning Iacke may auant,
Though Iacke be no nere Gill then Iacke was before,
Pet Iacke is nere his wit, by gis, by ten score.

A doubtfull demand of choice.

85

If thou must choole Hodge, touching cockoldry,
Which wouldest thou choole to knowe thy selfe commonly
To be taken for one; and take thy selfe none,
Or to be taken for none, and take thy selfe one?
The best or worst of these I wayne (Hew) tel me which
Claw where it hath smart, cikle where it doth itche.
I knowe small difference herin, Hodge brother,
And I (Hugh) knowe as little in the rother.

86

Of Epigrammes.

An old widower and a yonge mayde. 66

A widower rich, with riuel'd face old,
Woynge a fayre young woman, his minde he told.
Boastinge what he had, as wooers do, that can,
Wherein he boasted of a goodly yonge man.
A son of his owne, whom god had him sent,
Of condicions and qualities excellent,
In this whot wyinge this old mans behauour
So far forth had won this yong womans fauour,
That in short tale, whan his longe-tale was don,
She praid him to go home, and send her his son.

Gapinge Oysters. 67

On whom gape thine Oysters so wide, oyster wife?
Nine Oysters gape on you sir, god saue your life.
Wherefore gape they? Sir they gape for promotion.
They hope (to promote them) you haue deuotion.
Nay (quoth he) the perill were pernicious,
To promote Oysters, that be ambitious.

The Iustice and the Iuggler. 98

To a Iustice a Iuggler did complaine
Of one, that dispraised his liger demaine,
Whats thy name (said the Iustice) Dawson said hee.
Is thy father a liue? Nay, dead sir pardee.
Than thou shalt no more be Daus son, a clere case,
Thou art Daw thy selfe now, in thy fathers place.

Of lookinge. 69

To saue mine head, whan I byward cast mine eie,
And looke not to my feete: to the ground fall I,
Whan I loke downward to my feete, to take heede,
A ttle false from a house maketh my head bleede,
And looke I right forth, betweene my feete and hed,
Broken head, broke necke fals, of both I am sped.
I thinke it as good, by ought I can deuise,
To be starke staringe blind, as thus to haue eies.

I

Of

The first hundred

Of constancie.

70

Some saye, thou art inconstant, but I say nay,
What though thy wit be waueringe euery way?
Whose wit like the winde hath beene wauering euer,
And in vnttedy wauering doth perseuer,
A constant man I affirme him constantly,
For hee is constant, in inconstancy.

Of a face and a witte.

71

In thy youth and age these properties are sponge,
In youth thy face was olde, in age thy wit is ponge.

Of blowinge.

72

(please :

What winde can there blow, that doth not some man
A fault in the blowinge doth the blower ease.

To the flatterers.

73

Thy flatteringe of me, this foloweth thereupon :
Other thou art a foole, or els I am one.
Where flatterie appeerth, at least, by wise mens schoule
The flattrer, or the flattered, is a foole.

Of contentation.

74

Is not the pooze man rich, that is contented ?
Yes : rich by his contentation consented.
Is not the riche man pooze, that is not content ?
Yes : pooze by lacke of contentation here ment.
Than riches and pouertie in mens mindes lie.
Yea : but we may far sooner learne (quoth I)
To thinke our selues rich, hauinge no riches nie,
Than make our selues rich, hauinge much riches bie.

Of waytinge.

75

I would see a man wait to his maisters minde,
As the weathercocke wayteth on the winde,
Blow it here or there, blow it low or bie:
The weathercockes beake is still in the winds eie.

Of foreknowledge.

76

Foreknowledge of thinges that must fall

To

Of Epigrammes.

To man, I thinke it were not best
The foze knowne ill to man, would call
Foze felt greefe, of foze knowne vnrest.
By foze knowen good to man were best
Sweete sodaine ioy, which euer more
Cometh, whan ioyes come vnkowne before.

The same impugned without chaūge of
wordes, except foure or fūe

Foze knowledge of thinges that must fall
To man, I thinke it were the best,
The foze knowen ill to man, would call
Digression, of foze knowen vnrest,
By foze knowen good to man, were best
Distemperate ioye, which euer more
Cometh, whan ioyes come vnkowne before.

Mistakinge an errand.

77

Feastinge a frende, the Feaster (whose man did waite)
Bad him at the last course, fetch the clouted conceite. (done)
What bringst thou heere knaue (quoth he) What hast thou
I haue (quoth his man) brought heere your clouted shoone.
Clouted shoone carterly knaue, what dost thou dreame?
Eate thou the clouted shoone, fetch vs the clouted creame.

Of holdinge an Inne.

78

Beinge holden in Newgate, thou canst not bee
An inholder, for thine Inne oldeth thee.

A wiues defence of her beetill

brow.

79

Weare I to wed againe wife, I make a bow,
I would not wed a wife with a beetill brow.

And I (quoth she) rather would a husband wed
With a beetill brow, than with a beetill bed.

The shrewde wiues tounge.

80

A dog dame ruleth in degree
Above a diuell with thee:

81

82

The first hundred

At lest sower winde a dog letteth flée,
Thy nose will stopped bee:
But no deuils word may make decree
To stoppe thy tounge I see,
Wise thou apperst to be (quoth thee)
A dogged deuill to mee,
To tame thy deuillish propertee,
My tounge shall still be free.

A fooles tounge. 81

Upon a fooles prouocation
A wise man will not talke:
But euery lyght instigation
May make a fooles tounge walke.

Of glasse and lattise. 82

Where glasiars, and lattise makers worke in sight,
This one difference in their two seates we fynde:
Glas keepeth out the winde and letteth in the light,
Lattise keepeth out the light and letteth in the winde,
Of both sortes I wishe, whan I shal wishe any,
Lattise makers fewe, and glasiars many.

Two wishers for two maner of
mouthes. 83

I wishe thou hadst a little narrow mouth wise,
Little and little to drop out wordes in strise.
And I wishe you sir, a wide mouth for the nonce,
To speake all that euer you shall speake at once.

Of dispraise. 84

All men must be blind and deafe, ere thou praise win.
For no man seeth or heareth ought to praise thee in.

A discharge from hipocrisie. 85

Thou arte no hynde of hipocrisie hynde.
For thou fleest all thinges, that might shew thee gode.
Of

Of Epigrammes.

Of the foole and the gentleman.

Nose. 86

One gentleman hauinge an other at meate.
That ghest hauinge a nose deformed foule and greace.
The foole of that house, at this time standinge by,

Fell thus in hand with that nose suddenly.

Nose autem, a great Nose as ever I sawe.

His maister was wroth, and cribe hence to that dawg.

One saide: take no more of great noses ye foole.

Least ye be talkt withall in the whippinge schoule.

The foole warnd of great noses no more, to speake.

To mend that fault, this way these wordes did breake.

Saide I, this is a foule great spittle nose.

Bye lady I saye, it is a fayre little nose.

Will not that foole be had hence (quoth the maister).

Thou wilt foole (quoth one) he walkt with a waster.

If thou speake of any nose great or small,

The foole at thy warning minninge to mend all,

Stept to the borde againe crying as he gose,

Before god and man: that man hath no nose.

The foole was fraight for this: but what of that?

The greene fault here to mote be amended hat.

Which is this: not the wise, but the foole yasee.

In clokinge of some fault: maketh baniers two of thee.

A foole taken for wise.

Wisdom and folly in thee (as men say).

As as it were a thinge by it selfe sole.

Amonge foles thou art taken a wise man,

And amonge wyse men, thou art knownen a foole.

Things to forbear.

Displeasures that come and fret.

Good to forgeue and forget.

All othes, what when, and where.

Better to beare, then to sware.

21

23

Other

The first hundred

Other mens liuinges all,
As good for steale as for stall,
Not at bottom but at bynke,
Better forsee, than forbynke.

Of medlers

To feede of any fruite at any feast,
Of all kinde of medlers, meddle with the least.
Meddle not with great medlers. For no question,
Medlinge with great medlers, make thy pill digestious.
Of dwellinge.

Betweene Ludgate and Newgate thou shalt dwell,
For in Ludgate or Newgate thou shalt dwell ever.

Of the Milner and the Sexton

The Milner tolth coine, the Sexton tolth the bell,
In which tollinge, tollers shal be not a like well.
Th'one tolth with the clapper, th'other in the hopper.
Th'one sauereth of siluer, th'other soundeth of copper.

Of bookes and cheese

No two thinges in all thinges can seeme onely one,
Because two thinges so, must be one thing alone.
How beit reading of bookes and eating of cheese,
No. ii. thinges for some thinges, whose like one the cheese.
The talent of one cheere in mouthes of ten men,
Hath ten bitterer taste in idgenit than ten men when
He saith tis to sale, he saith tis to frethe,

He saith tis to hard, he saith tis to nethe.

It is to strong of the renner, saith he,

It is saith he, not strong enough for neres.

It is saith an other, well as can be,

No two of any ten in one can agree.

And as they iudge of cheese, so iudge they of booke.

On lookers on which, who that narrow liues,

Maie looke for this: Saith he, that booke is to long.

Tis to short saith he, Nay, saith he, yf sayd long,

Tis

Of Epigrammes. IT

'Tis of meete length, and for fine phrase or faire stile,
 The like that booke was not made a good while:
 And in touchinge the truth inusincibly wrought.
 'Tis all lies, saide an other, the booke is nought.
 No booke, no cheese, be it good, be it bad.

But praise and dispraise is hath, and hath hav

Of heades.

93

Some heads haue taken two heads better the one,
 But ten heads without wit, I weene as good none.

The woodcocke and the daw.

94

A woodcocke and a daw set vpon a plaine,
 Both shew comparison ech other to disdaine.
 Backe (quoth the woodcocke): Straw for thee (quoth
 Shal woodcocks kepe daws now in dreadfull awe?
 None awe (quoth the woodcocke) but in behaour
 We ought to reuerence woodcocks, by your saour.
 For what cause (quoth the daw?) For your long bills?
 Nay (quoth the woodcocke) but lords wil by their wils
 Rather haue one woodcocke, than a thousand dawse.
 Woodcocks ar meat, daws are carre, wry this clause.
 In deede sir (saide the daw) I must needs agree
 Lords loue to eat you, and not to eate mee.
 Cause of daws curtelis, so, if woodcocks thus gather,
 We shall haue curtelis: For this I would rather.
 Be a daw, and to woodcocke curtelis make:
 Than be a woodcocke, and of dawes curtelis take.
 I were double a daw had I not leuer,
 Byrds should (in their byrdsing endeuer)
 Take by gins, and let me go, whan they geat me,
 Then set gins to get me, for lords to eate me.

Of fewe wordes.

95

Few wordes shew men wise, wise men do deuise,
 Which is oft time true, and oft otherwise.

93

14

In

The first hundred

In some case silent may as stilly stand
With folly, as with wisdomie, wisely stand.

V Vottinge and weeninge. 96

Mottinge and weening, were those two thinges one,
Who could wot him selfe wise like thee. I wene none.

Otherwyse.

I would geue the best farbell in my packe,
To be as wise as thou weneest thou art Iacke.
And to be as wise as thou I wot art,
What would I geue trowest thou? what? not a fart.

A much like matter. 97

Tom, thou thinkest thy selfe wise, y^e what of y^e Dem?
Thou thinkest thy selfe wiser then I. Ye Tom, trem.
It seemech (saide a third man) by this deuise,
No mastery for foles, to weene them selues wise.

V Vysdome and folly. 98

Thy wysdome and folly both, nay no one
Can be contained in volumes great, nor small.
Thy wysdome beinge none, occupieth place none,
Thy folly beinge all, occupieth place all.

Of Iacke. 99

One lacke of late in thee I sawe wee,
Which lacketh not now, for this wee see,
Thou hast lacke lacke of honestee:
But now that lacke lacketh not in thee.

The



Of Epigrammes.

The weathercocke, the reede,
and the winde.

100

The weathercocke and the reede comparinge late,
Their seruice done to the winde, fell at debate.
The winde (quoth y weathercock) windeth no where,
But streight bolt vpright I stand waitinge there.
Forsooth saide the reede & where the wind is found,
At euery blast I bowe downe to the ground.
Surely saide the winde, the waytpnge of the tone,
And curtlesie of the tother I take both one.
And none of both good but rather ill to me;
For whan I oft in corners secret would be,
Other the crooked curtelsy of the reede,
Or weathercockes wayting, bewaith me w speede.
As leise is to me, in such seruinge pretence
Single negligence, as double diligence.
The weathercock & the reede, being both blanke,
Ech tolde him selfe, much seruice, haue small thanke.


FINIS.

Three hundred Epigrammes,
vpon three hundred prouerbes,
invented and made,
by John Heywood.

(3)



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Epigrammes vpon Prouerbes.

Of amendment.

1.

If euery man mend one, all shal be mended.
This meane to amendment, is now intended.
For though no man looke to amende himselfe, brother:
Yet ech man looketh to controll and mende other.

V Vagging of beardes,

2.

It is mery in hall when beardes wagge all,
Husband for this, these woordes to mind I call,
This is ment by men in their mery eating:
Not to wag their beardes in bawling or threatinge.
Wyle, the meaning hereof, differeth not two pinnes,
Betweene wagging of mens beards and womens chinnes.

Of hast.

3.

The hasty man wanteth neuer wo.
In hasty women not euer so,
Which suffering husbandes, hasty wyues
Haue oft we see, full mery liues.

Breaking of square,

4.

An inche breaketh no square: which sins thou hast hard tell,
Thou doest assay how to breake square by an ell.

Otherwise.

An inche breakth no square: thou breakst none though it doo.
Thou rather bringst square then breakst square betweene

Looking and leaping.

5.

(two.

Loke ere thou leape, nay thou canst in no wise brooke
To looke ere thou leape, for thou leaptst ere thou looke.

V V edding and hanging.

6.

Wedding and hanging are bestenie I see.
Wedding or hanging, which is best sir (quod thee.
Forsooth good wife, hanging I thinke best (quod hee)
So helpe me god, good husband, so thinketh mee.
Oh how like lambes, man and wife here agree.

R.

Of

Epigrammes.

Of delay.

7

He that wil not wen he may.
When he would he shal haue nay.
But to that nay, nay I say:
If of my wyfe I delay,
To take shewde wordes: yet that stay
Scapeth them not from me next day,

Of wittes.

8.

So many heads, so many wittes, nay, nay.
We see many beades, and no wittes some day.

No lacke in loue.

9.

In loue is no lacke, none I dare be borowe.
In loue is neuer lacke of toy or sorow,

Otherwise.

In loue is no lacke, no in no wooping day.
But after wedding day lets heare what ye say.

Of homely home.

10.

Home is homely, yea & too homely sometyme.
Where wines footfooles to their husbands heads

Giuing and taking.

11.

(clime.

Better geue then take al saye, but so thinke none.
All thinke better take 20 poundes then geue one,

Iacke and Gill,

12.

All shalbe wel, Iacke shal haue Gill:
May nay, Gill is wedded to Will.

Of the end of a wit.

13.

Thou art at thy wits end which I wonder in
To see a wit at ende before it begin.

Of bought wit.

14

Wit is neuer good til it be bought:
Thy wit is dere bought, and yet starke nought.

Otherwise.

Wit is neuer good, til it be boughte Will,
Iacke, to bie or sell, that ware, fooles can not kill.

Haste

vpon Prouerbes.

Of hast and wast. 15

Hast makth wast whiche perceiued by slouth,
Slouth wil make no hast, he swerth by his trouth.

Making of malt. 16

Soft fire makth sweete malt, as malt makers tel.
Then to make sweete malt, fire is to rashe in hel
Wherby sins in hel, no good ale is to sel,
Drie drunken soules can not like in hel to dwell.

Of an aking eye. 17.

Better eye out then alway ake.
In rage of ach, true as I spake.
But in meane ache, meanly to mone
Better an akinge eye then none.

VWhat thing beggers choose. 18.

Beggers should be no choosers, but yet they wil:
Who can bypung a begger from choyse to begg still:

Of robbing. 19.

Rob Peter and pay Poule thou sayest I do:
But thou robst and poulst Peter and Poule to.

Of neede and Lawe. 20.

Neede hath no law: in some case in very deede.
Neede hath no law: and yet of lawe we haue neede.

Of beginning and ending. 21.

Of a harde beginning cometh a good ending:
Truthe on this terme is not alway depending.
Some hardly begin, by the feete to sit fast: (last.
That end with hard hanging, by the neckes at

Of grace. 22 (space.

In space cometh grace, I graunt grace may come in
But in rule, by thy rule neuer loke for grace.

Of fore pronisshon. 23.

Who so that knewe what would be vere.
Should neede be marchant but one yere

Epigrammes.

But thou hast knowen peres two or thre:

That good condicions would in thee

Both bere and deintely be growen,

And yet for al this, thus soe knowen,

To warne thee of good soe prouision,

Thou hast not now one good condicion.

Of saying and doying. 24.

Saying and doying, are two thinges, we say:

But thy sayinges and doynges euery way.

Ioyne iumpe in one, thy words and deedes proceede:

But thou art good, nother in woorde nor deede.

Of treading on a worme 25.

Create a worme on the tayle, and it turneth agayn:

But thou treadst on the wormes head, that to restrayn,

Of ease in an Inne 26.

Thou takest thyne ease in thyne Inne, so nie thee:

That no man in his Inne can take ease by thee:

Otherwise.

Thou takest thyne ease in thyne Inne, but I see

Thyne Inne taketh nother ease, nor profit by thee.

How to proue a frend. 27.

Proue thy frend ere thou neede, that canst thou no way,

For without neede of thy frende thou art no day.

Vnwife wedding. 28.

Who weddeth ere he be wyse, shall die er he thine:

Then shalt thou not be wedded and rich aloue.

Some thing and nothing. 29

Some thing is better then nothing.

In some thing I graunt this nothing:

In some I deny: for I see

As good haue nothing, as haue thee.

The sleaping dogge. 30.

It is ill waking of a sleaping dogge.

So think many, namely the wpooting hogge.

vpon Prouerbes.

of hap.

31.

It hapeth in an houre that hapeth not in seven yere.
That hapeth this now wise, for thou makst me good cheere.

Of sight and mynd.

32.

Out of sight out of mynd, this may run right:
For al be not in mynd that be in sight.

Of mirth with wisedome.

33.

It is good to be iery and wyle:
How shal fooles folow that aduise?

Of holding of a nose.

34.

Thou canst hold my nose to the grindstone:
So can not I thynke, for thou hast none.

An eye sore.

35.

It is but an eye sore, but an elesore, spe,
That eye sore is as ill as any sore eye.

Of reckninge.

36.

(twyse)

Reckninge without thynke hast thou muste reckon
Maye not thy hostes disapoynt that deuise?

Setting vp a candell.

37.

To set vp a candell before the deuil.

Dim sighted deuils, I deem, deeme it not euill.

Of cloudes and weather.

38

After cloudes blacke, we shal haue wether cleere:
And after wether cleere, we shal haue clouds black:
Now whot, now cold, now faire, now soule appere:
As wether clareth, or cloudth, so must men take.

Of making and marring.

Make or mar I wil, so sayest thou euer:

But thou doost euer marre, thou makest neuer.

Of birdes and birders.

40.

Better one byrde in hande, then ten in wood,
Better for byrdes, but for byrders not so good.

.R3.

Make

Epigrammes.

Of sorowes.

41.

Take not two sorowes of one, if thou can :
Lest making of two sorowes, marre one man.

Of feeding and teaching.

42.

Thou art better fed then taught I vnder take.
And yet art thou skin and bone, leane as a rake.

Of suffrance.

43.

Of suffrance cometh ease: how shal I know that, wise?
I haue suffered thee, without ease, all my life.

Of him that set his hand vpon his money.

44.

Thy hand is on thy halfe peny, and must I thou:
For thou hast no more coine to set thy hand on.

Of a horse curryinge.

45.

A short horse, is sone curried thats to wæte,
When short horse and short coziars do meete

Of shame.

46.

Shame take him þ shame thinkth for thou doest think non.
Thou art far past shame, shame to thinke on.

A Lords hart and a beggers purse.

47.

There is nothing in this worlde that agreeth wuzle,
Then doth a lordes hart and a beggers purse,
And yet as yll as those two doo agree,
Thou canst not bring them a funder to bee.

Of forgetting.

48.

The parishe priest forgetth, he was paryshe clarke:
And person forgetth, he was parishe priest.
But priest, clarke, and no clarke, all, who wil marke,
To forget what we were, shal see vs entiest.

Of the hart and the heele.

49

Shall I set at my hart that thou setst at thy heele:
May a hart in a heele hofe can neuer do weele.

Otherwise.

Shal I set at my hart that thou setst at thy heele?
May howeuer kybbe heeles doo, kybbe hart is do not weele

A man

vpon Prouerbes.

Praise of a man aboue a horse.

50.

A man may wel leade a hoxse to the water:
But he cannot make him drinke without bee list.
I prayse thee about the hoxse in this mater:
For I leading thee to drinke thou hast not mist,
Alway to be readie without resistens
Both to drinke and be drunke, ere thou were led thens.

Of weeping.

51.

Better childzen weepe then old men, say wyse men,
But olde men wepe when childzen laugh, now and then.

Of two false knaues.

52.

Two false knaues neede no broker: but yt is neede
That brokers bzeake false knaues felowship with speede.

A hart in a hoxse.

53.

Thy hart is in thy hoxse, whiche Iaple is not stronge,
Thy hoxse are to ful of holes to keepe it longe.

Of creeping and going.

54.

Childzen must learne to creepe ere they can go.
In the spittell, old knaues learne to do so.

Of flotyng and fleeting.

55

Thou art a flote thou weenst, beyng in the Fleete.
But flotyng and fleetinge agree not there meete.

A man at an ebbe.

56

Thou art at an ebbe in Newgate thou hast wzonge.
But thou shalt be a flote at Tyburne ere long.

Of sight in a milstone.

57

Thou seest far in a milston: thanke God therfore.
Thou seest in a milstone in not hynge more.

Of throwyng.

58.

Throw no gift agayne at the giuers hed:
Namely no gift of thy wyse, geuen in checke
If thou do, the rebounde may be so red,
That the red bloud may run down in thy necke.

R. 4.

Stoꝛe

Epigrammes.

Stoze is no soze, yes, stoze may be soze.
I thynke it is a soze, of sozes to haue stoze.

Of one in prison. 60.

Thou art in by the weeke, nay sir I am here,
Not by the weeke, I am in by the yere.

Saintes and diuells. 61.

Ponge saynt olde diuell, thers nio of women kynde:
Then pong diuells olde sayntes, in mankind as I kinde.

Of botching. 62.

God is no botcher, but when God wrought you twoo.
God wrought as like a botcher, as God might doo.

Of a yeres faire. 93.

The fayre lasteth al the yere, but wyse I tel thee,
In this yeres fayre, for fayre I can not sel thee.
I haue worse lucke (quoth she) and began to scoule,
I can not sel thee there, for fayre nor for soule.

Of a cap and a head. 94.

Thy cap is better at ease then thy hed.
Betweene whiche twayne, might I at wishe be sped,
To chose one of the twayne, which I woulde first craue,
Thy whole cap before thy sicke hed I woulde haue.

Otherwise.

My cappe is better at ease then my hed.
Thy cappe is better then thy hed, tis sed.

A thiefe that hath no fellow.

Aske my felow whether I be a thiefe,
No way, can that way, of thy theft make preece:
Thou hast no felowe in theft to catch thee,
For there is no theefe, in theft can match thee.

False measures. 66 soze:

Thou fearest false measures, whiche are things to feare
But I feare false measures as much and more.

New

vpon Prouerbes

Of cleane sweeping. **67**

New broome sweepeth cleane, whiche is thus vnderstande:

New broome sweepeth cleane in the cleane sweepers hand.

Turning of tippets. **68.**

He hath turnd his tippet: that turne shouldest playne.

Our tippets haue bene turnde and turnd agayne.

Otherwise.

He hath turnd his tippet, died it and drest it,

Vpon the right side, and saye and playne prest it.

Otherwise.

He hath turnd his tippet and prest it so close.

That for a turnd tippet it hath a saye glose.

Otherwise.

He hath turnd his tippet, lord how he prouides,

Tippets turnd, died, shorne, and worne bare on both sides.

Otherwise.

He hath turnd is tippet, twyse in my sight:

Fyrt on the wrong side and last on the right.

Otherwise.

He hath turned his tippet an honest turning,

To turne his tippet and turne round for burning.

Otherwise.

He hath turned his tippet shorne agaynst the wilful,

And more agaynst his wil then agaynst the wil.

Otherwise.

He hath turnd his tippet, that haue we turnd all.

Sum halfe turn, sum whole turn, turnd round as a ball.

Otherwise.

He hath turnd his tippet, yea for a while:

But, might he turne agayne lord how he would smile.

Otherwise.

He hath turned his tippet, yet mo turnes, ye mocke,

But who doth weare his tippet? a wethercocke?

He

Epigrammes.

Otherwise

He hath turnd his tippet now for a nouelte,
And for a nouelte would turne streight agayne hee.

Otherwise.

He turneth his tippet, or his tippet turneth him,
But whiche turneth whiche, I see not by sweete saint Dim.

Otherwise.

He hath turnd his tippet,
For symony a sypper.

Otherwise

He turneth his tippet, if that turning tourne him,
Into the pulpit that turning is tournd trim.

Of theft and receite.

96.

Where are no receiues there are no theues :

Where nought is to receiue theues bying no greenes.

Of worke and play.

70.

As good play for nought, as worke for nought:

But thou wilt play for nought, and not worke for ought.

Of a painted sheathe.

71.

Thou makst muche of thy painted sheath, and wilt do,
It hauing not one good knyfe longing thereto.

The hare and the hounde.

72

Hold with the hare, and run with the hounde, run thare
As wight as the hound. and as wyse as the hare.

Of beggers singing.

73

Beggars sing before theues, but what of that?

When beggers sing so, theues see nought to laugh at.

Of two faces.

74.

Thou bearest two faces in one hood :

Thou hast one yll face, both be not good.

Of begging.

75.

Thou begst at wrong doore, and so hast begd longer:

Thy getting by begging, thouth euery doore wronge.

of Nothing

vpon Prouerbes

Of nothing.

76.

Nothing hath no sauer whiche sauerles thowes:
Sheweth nothing better, then sum thing that we know.

Otherwise.

Nothinge hath no sauer, as ill is this a thing,
All sauered something as vs sauered nothing.

Of ventring.

77

Nought venter nought haue, and ventring of much,
May haue a little, ventring is no such.

Of shalbe and shal not be.

78.

That shalbe, shalbe, but all that shoud bee:
Shal not be, nor haue bene, as far as I see.

The blacke Oxe.

79.

The blacke Oxe neuer trode on thy foote:
But the dun Ass hath trode on both thy feete.
Whiche Ass and thou may seme sproung of one roote:
For the asses pace and thy pace are meete.

Of bridling.

80

I wil brydle thee with rough byt, wife (quoth he)
If thou wilt brydle me, I will snarle thee.

Mending and payring.

81.

I will mend this house and payre another.
Yea but when wilt thou amend thy self brother?

Of running without turning.

82.

He runth far, that neuer turnth agayne: nay nay,
Though the snayle neuer tourne, he runth no far way.

Bying a pig.

83.

I wil neuer buy the pig in the poke:
Thers many a foule pig in a fayre cloke.

Hungrie flies.

84.

Hungry flies byte soze, whiche shal byte vs euer.
For without hungry flies, we shalbe neuer.

Lone

Epigrammes.

Of louing a dog. 85.

Loue me, loue my dog: by loue to agree,
I loue thy dog as wel as I loue thee.

Of precious stones. 86.

Folly to cast precious stones before hogs, Dew,
Hodge, except they be precious hogs, thou sayest trewe.

Otherwise.

Cast precious stones before hogs, cast stones to hogs, nay,
But precious stones haue ben geuen to hogs, some say.

Of ill and good wynde. 87.

It is an yll wynd that bloweth no man to good:
And like good wind that bloweth no man ill.
But fearinge yll wyndes, old men most tymes stode,
Out of all extreime wyndes, vnder the hyl.

Of sooth boord. 88.

Sooth boorde, is no boorde: sooth boord sounderth yll,
In false saye flatteryng boord: boorde as ye wil.

Of tales told in the eare. 98.

In at the one eare and out at the other,
If tales be tolde thee go in and out so brother,
Than the trauell of those talks how much wonder:
Thy two eares be two hundred mile a funder.

Of going. 90

The further we go, the further behind.
Meete footmen to go, with crabbes in my mynde.

Otherwise.

The further I go the further bebynde.
Stand stil foole, til thou better footing find,

Of neede. 91.

Neede maketh chold wife trot: is she a trotter now?
Galloppong wpues, shal chold trot, out trot pou?

Taking hart of grasse. 62.

Thou takest hart of grasse wyle not hart of grace.
Cum grasse, cum grace, sir we grace both in one place.

Where.

vpou Prouerbes

Of nothing and althing.

93.

Where nothing is, a little thing both ease,

Where al thing is, nothing can fully please.

Coueting and leeling.

94.

All couet all loose: this cometh oft in use.

But nought haue nought loose: this is ever sure.

Of the march Hare

95

As mad as a march Hare: where madnes compares,

Are not mislommer Hares, as mad as marche Hares.

How God will not do for vs.

96

Euery man for himselfe, and god for vs all.

God will not seale that writing, wiche it who shal.

Of harping on a string

97.

Harpe no more on that string, for it standeth to bier:

And soundeth as basely as a halter wel nte.

A losse of the diuels death.

98

The deuill is deade, then hast thou lost a frend.

In al thy doinges, the diuill was at some ende.

Otherwise.

The deuill is dead, one deuill is dead, but we see:

No deuills left a liue as ill or worse then he.

Otherwise.

The deuill is deade, who shal enherite his land?

I now: the deuill hath left children a thousande.

Otherwise.

The deuill is deade, who shall his land rightly win?

Thou, for thou by condition, art next of kin.

Otherwise.

The deuill is dead, nay the deuill is but in a towne.

But the deuill remueth agayne this lay my gowne.

Otherwise.

The deuill is deade, what helpeth the death of þe deuill?

The deuill hath beyres as ill as he, and more euill.

He

Epigrammes.

Of a sheepes eye.

99.

He cast a sheepes eye at her, a straunge eye spred,
To see a sheepes eye looke out of a calues hed.

Of rule.

100.

Better rule, then be rulde: wise thy endeavour
Hath shewde thee to be rulde: by that rule ever.

Of blinde bayard.

101.

What so bolde as blynd bayard: no beast of crooth.
Whereof my bold blynd bayard, perfitte prooffe shouth.
Booth of his bolones, and for his bold blindnes.
By late occasion in a cause of kyndnes:
A company of vs rode in certaine ground:
Where we welnie, an impallible stough founde.
Their hozles ere they entred began to stay.
Euery ones hozle geuing an other the way.
Of good maner as it were, and more and more,
Eche hozle gaue backe, to let his better be fore.
Saue this rude rusty, bolde blynd bayard of mine,
As rashly, as rudely, chourt footth: and in fine,
Withont any curtellie ere any man bids:
Blindly and boldly he lept into the mids.
And loke how boldly the mids he lept in till,
Euen with like bolones in the mids he lay still.
And crow you the Iade, at the best mens wordes theare,
Would stur on ioynt: nay not the breade of an beare.
But starde on them with as bold a countenance:
As that hole had ben his, by enberstaunce.
He hauing no more to do there then had I.
But streight there romth, a cartweare of good hozles by:
By force whereof and helpe of all that rout.
Blynde bayard and I were drawen togethet out.
Whiche blind bolones by this admonition:
Except he amend in some meete condiction,

Rather

vpon Prouerbes

Rather then ride so, I wil a foote take payne,
Blynd bold bayerd shal, not thus beare me agayne.

Of the spinsters thrift. 102.

Thus rideth the rocke, if the rocke bee riding,
The spinsters thrift is set a foot slyding.

Of defenes. 103.

Who is so dese as he that wil not heare?
Not the deuill til wil draw his hearing neare.

Of a good horse. 104.

It is a good horse, that neuer stumbleth.
Then haue I a good horse for my horse tumbleth.
And fauleth downe right, my horse stumbleth neuer.
So wel am I hoist, and haue bene hoist euer.
And so loth to send him to feeld or townes ende.
That as soone shal my foe ride him as my frend.

Of wayes to the wood. 105.

Ther be moe wayes to the wood then one.
Of al good wayes to wood thou goest none.

Of one that may soone amend. 106.

He may soone amende, for he can not apeyre
A good euidence to proue him the deuils heyre.

An ill hearer. 107.

I can not heare on that side, no truth to tel:
Of any side thou couldst neuer yet heare well.

Of a good face. 108.

I did set a good face on the matter Ione,
Thou didst borow it then Yes, for thou hast none.

A sharpethorne. 109.

It pricketh belimes that shalbe a sharpe thorne.
I weene thou prickst wyse, ere tyme thou were horne.

Comming and going. 110.

As fast as one goeth another cumth in bye,
Two buckets in a wel come and go so sure.

But

Epigrammes.

But go or run who shall, while all come and go:
Seldome cometh the better, practise praeueth so.

The better cometh seldome. 111.

Seldome cometh the better, come or go who will,
One nayle driueth out an other we see still.

One driueth out an other. 112.

One nayle driueth out an other, with strokes so stout:
That h hammer head which driueth them werth quite out.

Of burden. 113.

Light burden far heauy: that dost thou try.
A fether bozne far will tire thee welnie.

Otherwise.

Light burden far heauy, bozne for other men:
For our selues, heuy burdens light enough then.

Otherwise.

Light burden far heauy, thy boayne lacketh strength
To beare a pint of wine, a payre of buttes length.

Otherwise.

Light burden, far heauy, thou dost find that lacke:
In all lighte good burdens that lye on thy backe.

Otherwise.

Light burden far heauy how can lame folke proue
Who in al their liues their lengthes do not remoue.

Running and going. 114.

He may ill runne, that can not go:

He that sitteth by the fete, findeth so.

A lacke of Toolles. 115.

What is a woorkman without his toolles?

How manye babies be mist among foolles?

A tale of a mans tales. 119

A tale of a tub, thy tales tell all of ale,

Not of pelscon ale. for my tales are not stale.

A cat

Uppon Prouerbes.

Of a cattles looke.

117

A cat may looke on a kinge, and what of that?
When a cat so looketh: a cat is but a cat.

One put out of a creede.

118

Thou maist be in my pater noster in deede.
But surely thou shalt neuer come in my creede.
I care not, though I do not, what can I win,
To come in a creede, which creede god is not in?

All that may be won of the Fox.

119

Wee can haue no more of the Foxe but the skin:
And the Foxe thinketh that, to much for vs to win.

The suerty of some scale.

120

As sure as it were sealde with butter, for sooth:
Sum butter scale lasteth, as long as some wape doth.

The hares goinge away.

121

There goth the Hare away, is he gone say you?
Let her go, we haue Hares, and Hare headen ynou.

Iudgement of colours.

122

Blind men should iudge no colours: should they nat?
Blinde men will iudge all colours, for all that.

Hap and wit.

123

Better be happy then wise, heere art thou hit,
Thy hap hath euer ben better, then thy wit.

Otherwise.

Better be happy then wise, not so some say:
He that can be wyle, shall be happy, say they.

Of fortune to fooles.

124

God sendeth fortune to fooles, not euery chone:
Thou art a foole, and fortune thou hast none.

Otherwys.

God sendeth fortune, to fooles, and to wise men still.
God sendeth good fortune, or the deuill sendeth ill.

L

Let

Of Epigrammes.

Of loofers wordes.

125

Let the loofers haue there wordes, all at once :
Shall the loofers talke : there wil be þ for the nonce.
Gettinge and spendinge,

126

All gotten ill spent : be that tale true to tell,
Thou art neuer like to spende peny well.

Matters not layde a water.

127

My matter is layd a water, that is a false tale:
Thy matters lie not in water; they lie in ale.

Measure.

128

Measure is a mery meane,
Which filde with nappy drinke.
When mery drinkers drinke of cleane:
Then merely they winke.

Otherwise.

Measure is a mery meane,
But I meane measures great :
Where lippes to little pitchers leane:
Those lippes they scantly wet.

Otherwise.

Measure is a mery meane,
But Inche, Foote, Varde, or Ell:
Those measures are not worth a beane:
They measure no drinke well.

Otherwise.

Measure is a mery meane,
Be drinke beere of good cheape :
From measure no wight may the weane:
Thou measurst drinke by heape.

Otherwise.

Measure is a mery meane,
Good licour may not shynke :
Thou takst no triacle of Beane,
So holosome as good drinke.

Mea.

Uppon Prouerbs.

Otherwise.

Measure is a mery meane,
Shewing indifferency:
Would thale wise, play y pouling queane,
Yet measure wil not lie.

Otherwise.

Measure is a mery meane,
That doth diligently:
Attend the tappes of stande and steane:
To moyst thy lippes full drie.

Otherwise.

Measure is a mery meane,
And measure is thy mate,
To be a deacon, no; a deane:
Thou wouldest not chaunge the state.

Otherwise.

Measure is a mery meane.
Who that shall enterpryse,
This measure from thee, so; to gleane,
Right erly must he rise.

Otherwise.

Measure is a mery meane.
In volumes full o; stat,
There is no chapter, no; no sceane,
That thou appliest like that.

Goinge beyonde the wall.

129

Furder then the wall, we can not go,
Thine vsage sheweth otherwise, then so:
Thou goste, when thou must start out of sight:
To the wall, and ouer the wall quight.

Of harme.

130

A man far from his good is nigh his harme,
By thy good, next thy harme, as chaunce may charme.

L 2

A man

Of Epigrammes.

Otherwise.

A man far from his good, is nigh his harme,
For thee to feare that, it were worse then woodnes,
Doubtles, vnnouables, lande or farme,
Thou hast not one groates worth, of good or goodnes.

Otherwyse.

A man far from his good, is nigh his harme.
This sheweth thee nigh harme: for hadst thou an arme
That coulde and woulde, reache hence to Constantine,
That arme coulde not reach to any good of thine.

VVith kept by warmth.

Thou art wise inough, if thou keepe thee warme:
But the least colde that cumth, killeth thy wit by harme.

Light comminge and goinge.

Light come, light go, that cumth in by light fete:
But light heds, make light fete, by lame in the stree.

Otherwyse.

Light cum, light go, for that thou art well wrought:
For thou art as light, as a thinge of nought.

Otherwyse.

Light cum, light go, pass, cum and go lightly,
In a Juggler, that lightnes is lightly.

Otherwise.

Light cum, light go, thy light goinge doth excell:
But thy light cominge, I like not halfe so well.

Of kissinge.

Unknownen vnkiſt, and beinge knowen I meene,
Thou art neuer kiſt, where thou maist be seene.

Otherwise.

Unknownen vnkiſt, from that desyre, wise blis thee,
For no man that seeth thee, desireth to kis thee.
From kissinge in sight husbando, such as see mee,
Let them come kis me, where they do not see mee.

Leaue

Uppon Prouerbs.

Of leaue.

134

Leaue is light, light ynough as thou wilt make it.
If thy maister geue no leaue, thou wilt take it.

Otherwyse.

Leaue is light, yea, and leaue is asked lightly,
And may be graunted lightly, asked rightly.

God in the almerie.

135

There is god in th' almerie, a well plaide parte:
Shut god in thine almerie, out of thy barte.

The deuill in th' horologe.

136

The deuill in th' orologe, the hawkes to trye,
Search howses by the sunne, the deuils diall will lye.

Otherwyse.

The deuill is th' orologe, no tve cheere in houles:
Let y deuill kepe our clocks, while god kepe our soules.

The best.

137

The best is behinde, the worst is before:
Betwene both, beware ofist to the worst thore.

Otherwyse.

The best is behinde, we go before to last,
Byde for the best, els it will be lost at last.

Otherwise.

The best is behinde, starte thou backe and fet it,
Abide, abide, a wiser man must get it.

Otherwise.

The best is behinde, euen so I thought it woulde:
The best lacketh feete, foote pace with vs to houlde.

Otherwise.

The best is behinde, behynde noy yet before,
Would I haue the best, but with vs euer more.

The worst.

138

The worst is behinde,
There art thou assynde.

L.

The

Epigrammes.

Otherwise. 1

The worst is behinde, but the way is not rough:
The worst will get before againe, time prouogh.

Otherwise.

The worst is behinde, yet behinde worse euill:
Wee see oure, at next course, cunth the deuill.

Otherwise.

The worst is behinde, god keepe it behinde vs:
D: vs before it, as it neuer finde vs.

Lastinge of wonder.

139

A wonder lasteth but .ix. daies:
Yes thou dost it, yeaeres gon
But one good deebe, for which sum saies,
Thou art yet wondred on.

Of a galde horse.

140

Rub a galde boyle on the backe, and he will kicke:
But the galde asse will stand still, rub, spur, or pische.

Good beginnunge and ende.

141

Of a good beginnunge, there cunth a good gende:
Nay Lucifer began well, and now a scende.
But of good beginnunge and endinge, truch to tell,
The best way to ende well, is to begin well.

The still soowe.

142

The still soowe eatth all the vrasse, my soowe eatth none,
The deuill silth not my soowe, til her groyne be gone.

Of stumblinge.

143

Stumblinge at a strawe, and leape ouer a blocke,
Such stublers are blockeheads, or els they do moche.

Otherwise.

Stumble at a strawe, and leape ouer a blocke,

The Ass and the Apr, seeme here ioynd in one stocke.

Of the shooe and the sole.

144

The shooe will holde with the sole. No man knowth it,
But he that knowth, how the shoemaker sowth it.

The

Uppon Prouerbs.

Otherwyse.

The shoo wil hold with the sole, what should y shoo do,
But hold with the sole, the sole wil hold with the shoo.

Myght and ryght. 145

Might ouercomth ryght. God keepes vs from y might,
God geue vs that might, that stryuet h not with right.

Byrth and teachinge. 146

Better vnborne then vntaught, but of trneb, thou
Were as well taught afore thou were borne, as now.

Of hanginge. 147

I haue hangd by my hatchet, and scape my selfe,
Thou shouldest rather be hangd, then thy hatchet, else.

An olde knaue. 148

An olde knaue is no babe, no but we knowe,
Of an olde knaues babe, an olde knaue may growe.

A mans haire and his hooke. 149

Thy haire groweth through thy hoo, is thy hoo torne?
Do both thy haire perce through thy hoo, like a horne?

Geynes and losses. 150

Lyght geynes, make beavy purses,
Lyght losses make beavy curses.

Otherwise.

Light geynes make beavy purses, and light purses
Make beavy hartes, and beavy harted curses.

Otherwise. (bare,

Light geynes make beavy purses, so brag marchantes
Whē they take. 3. halfpence, for 2. penyworth of ware.

Theeues fallinge out. 151

When theeues fall out, true men come to their good.
Cum betimes, or els it is gone by roode.

Of a shorne face. 152

Thy face is shorne againt the wall, very deepe,
Haue I wool in my face? yea thou art a sheepe.

L 4

Thou

Of Epigrammes

A benchwhistler.

154

Thou art a benchwhistler, a still whistling wench,
But how long hast thou whistled in the kings bench?
I haue whistled in the kings bench (Geffrey)
As longe as thou hast marched in the Parthalliey.

What god sayde to one,

Thou art one of them, to whom god bad ho,
God toke thee for a cart horse, when god bad so.

Otherwise.

Thou art one of them, to whom god bad ho,

I weene thou wenchst so far, when god bad so.

Bodying and breaking

Better howe then bzeake, whē strapping shal stretch.

May as god bzeake as howe, beyond our retch.

Otherwise.

Better howe then bzeake, I praye this yee speake,

But sum bend, or be bent and bowde, til they bzeake.

Otherwise.

Better howe then bzeake, it is truely spoken.

Bowde wands serue for sumwhat, so do not broken.

Of wrestling.

156

The weaker hath the woofle, in wrestling alway.

Best for the weake to leaue wrestling then I say.

God and the Church.

157

The nearer to the Church, the further from god,

Both one to thee, a reame thence, or a top.

Of one tale in all men tolde.

158

It must needs be true, that euery man saith,

Till all men say one thinge, the iudgement staith.

Otherwise.

It must needs be true that euery man saith,

Must it so: then art thou a foole, in saith.

Of Malkin.

159

There be mo matos the Malkin, thou said truely Ione.

But how may we be sure, that Malkin is one: I will

Uppon Prouerbes.

Rashe ventringe. 160

I wil set al, euen at sixe and at seuen,
Plea, and repent all, betwene ten and eleuen.

A scabde horse. 161

A scabde horse is good ynough, for a scabde squire.
Your maister ship, neede not care, what horse ye hire.

Of sittinge. 162

Betwene two stools, my taylor goth to the ground,
Better stand then sit till sure seate be founde.

Ale and VVitte. 163

When ale is in, wit is out,
When ale is out, wit is in.
The first thou shewst, out of doubt,
The last in the bath not bin.

Of restitution. 164

Steale a goose, and sticke downe a fether.
In a fether, and such conscience,
If I shoulde sticke them downe together:
I can deuise no great difference.

Eatinge of flies. 165

The blinde eateth many a flie, not thou wise,
For though blindness haue banisht thine eyes defence,
Yet when flies in flyinge to thy mouth be ryfe,
Thy tounge is a flie flap, to flap flies from thence.

Of the Foxes preachinge. 166

When the Foxe preacheth, then beware our geese.
You that feare your geese, learne wyl here a peece.
Keepe Foxes from pulpits, your geese to teach:
Or keepe geese from sermons, when Foxes do preach.

Of poore mens soules. 167

Poore men haue no soules, no but poore men had soules:
Eil þ̃ d̃r̃k̃ē soules, d̃r̃ownd their soules in ale bowles.
Poore

Epigrammes.

Otherwife.

Pooze men haue no soules, yes but we see,
Pooze men soules as pooze: as their purses bee.

Otherwife.

Pooze men haue no soules, no, haue ryche men any?
I feare but fewe, for they haue lost soules many.

Otherwife.

Pooze men haue no soules. No no, the deuill mad th.
The sots coulde not kepe their soules, while they had th.

Promise of licence.

I will say no moze, till the day be longer.

No no, say no moze till thy wit be stronger.

Of little saying.

Little sayde, soone amended.

Little good, soone spende.

Little charge, soone attēded.

Little witte, soone ended.

Of the tide

The tyde tarieth no man, but here to scan,

Thou art tyde so, that thou tarpest every man.

Prayse of good ende.

All is well that endeth inell, a good sayinge (wife)

But I would see it proued, by th'ende of thy life.

Of hearinge and iudgeinge.

Heare all partes, ere yee iudge any.

God send such hearers many.

A lesson for lookinge.

Sum man may better steale a horse,

Then sum may stand and looke vpon.

Where such suspition standeth in force,

Flee syght of stalne horse, looke on none.

Of a womans liues.

Wife, a woman hath nine liues lyke a cat.

Why you haue but one life, and yet inough of that.

I will

Uppon Prouerbes.

The Crowe called whit.

175

I will say the crowe is white, art thou so light?
What is thy credence, when the Crow cumth in sight.

Otherwise.

We must say the Crowe is white, in any case,
Not nowe, but we were made say so a longe space.

Otherwise.

I will say the Crowe is white: wilt thou so?
When euery man seeth her blacke: go foole go.

Of the old foole.

176

There is no foole to the olde foole.
Go young fooles to th' olde fooles to schoole.

Otherwise.

There is no foole to th' olde foole, speake not þ' lowde,
That praise wil make olde fowle bengeable proude,
Which praise of olde fowles, yonge fowles perceiuinge plaine:
Yonge fowles, and olde fowles, eche other will disdain.

Of a beane.

177

A beane in a monkes hooide, very good,
Here is the beane, but where is the hooide.

The gift of a pig.

178

Spye ye geue me a pig, of mine owne sowe.
Wyse, I geue a sowe pig to a sowe nowe.

Chaunge and robbery.

179

Chaunge is no robbery, that is a tale not straunge,
Chaunge is no robbery, but robbery maketh chaunge,
Many sweete blessinges chaunge to bitter curses.
When true mens money, chaunge into theues purses.

Of fayre wordes.

180

Fayre wordes make fowles saine, þ' was by old scholes:
But nowe we see fayre wordes make wise men fowles.

Otherwise.

Fayre words make fowles saine, yet fayre wordes are chere-
But foule wordes make all folke, ireful, oz fearefull. (sat.

I laughe

Of Epigrammes.

Of laughinge. 181

I laugh in my sleeue, fayne laughinges there to wote,
Sleeues be to narrowe, to laugh lustily in.

Of seekinge. 182

I seeke for a thinge wyse, that I woulde not finde:
Good husbände yet are the moze foole in my minde.

Otherwyse.

Thou seekest for a thinge that thou wouldest not finde,
And I fynde all thinges, that I do not seeke:
In my hap, and thy wit, what difference asynde,
I weene not the value of a good greene lecke.

Of a head vnder a gyrdle. 183

He hath thy head vnder his gyrdell, take heed
He hange not thy head, in his gyrdel in need.

Of wide shootinge. 184

He shooteth wide, the cause why, I see even syde.
He hath not one streight shaft, to shooe streight wiche.

Otherwyse.

He shooteth wide.
On whych syde?

Otherwyse.

He shooteth wide but he cannot amende that.
For he seeth not the marke that he shooteth at.

The foolles bolte. 185

A foolles bolte is soone shot, and fleeth oftymes fer,
But y foolles bolte, and the marke, cum few tymes ner.

Of a Marchaunte. 186

He is a Marchaunt without money or ware.
Byd that Marchaunt be couered, he is bare.

Otherwise.

He is a Marchaunt without money or ware:
He hath in sum respect, the lesse cause of care.

Couinge

Uppon Prouerbs. O

Of tongue.

187

Tounge breaketh bone, and bone it hath none.
I wishe (wife) thy tounge may haue a bone,
And I wishe (quoth she) a bone in your hodge,
Withe that bone away (said he) tis not good.
Then wishe you the tother (quoth she) away.
They did so, which done: now said she, we may
Witnes both, that you haue your wishe in fine,
But both can not witnes that I haue mine.

Otherwise.

Tonge breaketh bone, it selfe hanninge none.
Such tounes should haue bones, or bodkins the tone.

Otherwise.

Tounge breaketh bone, and it selfe hath none.
Yes, thy tounge is full of good ale bones (Ione)

Of speeche.

188

Spare to speake, spare to speed. If speeche bring speed,
The wilt thou speede, for thou speakest more the neede.

A busy body.

189

He will haue an oxe in euery mans barge,
Euen in cocke lozels barge, he beareth that charge.

Otherwise.

He will haue an oxe in euery mans barge,
Then with some of those oxen, he roweth at large.

Of time.

189

Time is tickell, we may match time in this,
For we be euen as tickell, as time is.

Otherwise.

Time is tickell.
Chaunce is tickell.

Man is tickell.
Freilties pickell.

Powdrezeth mickell.
Seasoninge lickell.

He

Of Epigrammes.

Of forecasting.

191

He casth beyond the moone, great diuersitie,
Betweene far castinge and wise castinge, may be.

Otherwise.

He casth beyond the moone, what neede that bee done?
We haue castinge inough, a this syde the moone.

Of hunger.

192

Hunger droppeth out of his nose,
That is the worst kinde of the pose.

Of feedinge.

193

He hath fed till he is as full as a town.
I meane an emptie town. What foode hath he won?

Of Mortimers sowe.

194

Backare, quoth Mortimer to his sow.
Went that sow backe, at that biddinge from you?

Otherwise.

Backare, quoth Mortimer to his sow: see
Mortimers sow, speakth as good latin as bee.

Otherwise.

Backare, quoth Mortimer to his sow:
The boze shall backe first (quoth he) I make a bowe.

Of fleabytinge.

195

It is but a fleabytinge: frende if fleas bite so,
They will bite men to the bare bones where they go.

The breechlesse maister

196

The maister weareth no breech, then I protest,
The maister is a girle, a Boy, or a Beast.

Of meate and sawce.

197

Sweet meate wil haue soure sauce, to this reaso feate,
Ioyne this couerston soure sauce wil haue sweet meate.
Thus sournes and sweetenes, the one and th' other.
In feare of the tyme, wee hope of the tother.

Sweete

Uppon Prouerbes.

Otherwise.

Sweete meate wil haue some sauce, where y^e is scener:
As good lacke y^e meate, as haue that sauce, I weene.

Of proferd seruice. 198

Proferd seruice stinketh, thou art deceiued else,
Thy proferde seruice stinketh not: thou stinkst thy selfe.

Otherwise.

Proferde seruice stinketh, moze foole thou to profer it,
Thou shouldest season thy seruice ere thou offer it.

Of common medlers. 199

He that medleth with al thinges, may shewe y^e gollinge:
If all such medlers were set to gose shwinge:
No goose neede go barefoote betwene this & Græce,
For so: we should haue as many gose shwers, as geese.

Of ynough and a feast. 200

As good ynough as a feast: yea god saue it:
Ynough were tuen as good, if wee might haue it.

Otherwise.

As good ynough as a feast.
This for a truth say most and least.
But what ynough is iustly ment,
And with ynough to be content,
Those are two poinctes that fewe or none,
Can learne to know, and stande vppon.

Of plaine fashion. 201

The plaine fashion is best, what plaine thou pleats:
That fashion commendeth the calfe when it bleats.

Otherwise.

The plaine fashion is best, and accepted best
In thinges that please beates but not in the rest.

Otherwyle.

The plaine fashion is best, thats freely exprest
Where fashioners of plaine fashions are honest.

Of Epigrammes.

Of forecastinge.

191

He casth beyond the moone, great dinner sitie,
Betweene far castinge and wise castinge, may be.

Otherwise.

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We haue castinge inough, a this syde the moone.

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Went that sowe backe, at that biddinge trow you?

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Mortimers sowe, speakth as good latin as bee.

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Where fashioners of plaine fashions are honest.

Of Epigrammes.

Of him that cumth last.

202

He that cumth last make all fast, for this say sum:
All is made fast ere the last cummer cum.

Otherwise.

He that cumth last make all fast,
Who shall make him fast that cumth last.

Of struinge.

203

He strueth against the streame, by customs scrole,
That struer is either a fishe or a fole.

Of sittinge.

204

Better sit still then rise and fall,
If all faple ye may bange when ye shall.

Of writinge to freendes.

205

Ye may write to your freendes that ye are in health:
Who may write to his freendes that he is in wealt.

Of great clarkes.

206

The greatest clarkes be not the wisest men,
Be smaule learnd or vlearnd fole: wisest then.

Of killinge.

207

He will kill a man for a melle of mustard,
He wil kill ten men, then for a rullard.

Of falshood.

208

There is falshood in felowship, there is so,
The felowship is small els as the worlde doth go.

Otherwise.

There is falshood in felowship, no wonder:
Falshoode and felowship are seeld a sunder.

Of bleedinge.

209

Heare litch all and bleedeth all, that's false & folow,
Thou neuer sawst bloud bleed out of a stockfish.

Of seeinge.

210

Seest me and seest mee not, both one thinge for sooth:
As good valseene as seene whose sight no good dooth.

Of

vpon Prouerbes.

Of yls.

211.

Of two Ils chose the least, of Ils many
The least is to great to choose any.

Otherwise.

Of two Ils chose the least, may we choose Ils now,
Choose on choosers the like choise neuer had yow.

Of Pepper.

212.

Thou takest pepper in the nose, and yet thy nose
Lookth not black like pepper, but red like the rose.

Otherwise.

Thou takst pepper in the nose whiche needeth not,
Thy nose without pepper is firy red whot.

Otherwise.

Thou takst pepper in the nose whiche so sesond
Shewth thy nose better sesond then thy bed resond.

Of an ill stake

213.

An ill stake that can not stand one yere in a hedge,
If the stake selfe sayle, the stake is as ye a ledge.
But if stake stoobbers will not let stakes stand,
Blame noo stake blame the stake stoobbers hand.

Of suffrance

214.

Suffrance is no quittans, but suffering is long,
Shouch much like a quittans in suffering of wrong.

Of misreckning

215.

Misreckning is no payment, yes as doth fall
In some reckners, misreckning is payment all.

Otherwise.

Misreckning is no payment to auoyde that,
Sum detters with their creditours reckon nat.

Of ench reckning

216.

Euē reckning maketh long frends
Do reckning maketh many frends.

Of taking.

217.

I wil take as faly in the sheafe, where euer it fall
In the sheafe oz out of the sheafe thou takst all.

¶

¶

Epigrammes.

Of mum.

218.

Mum is counsell in every man wee see
But mum except, nothinge is counsel in thee.
Of stopping a mouth.

We shall not stop my mouth, no man I thinke that
I beleue all the devils in hell stopp it not.

Of calling.

220.

He is cast in his own urne, that is likely,
And yet in all turnes he turneth wonderous quickly.

Of Iacke.

221.

He is Iacke out of office, curtise with draw,
Iacke once out of office, al haple Iacke daw.

Of the winking Cat.

223.

Let the Cat winke and let the mouse run, run myse,
Or els the cats claws will catch you at a trise.

Otherwise.

Let the Cat winke and let the mouse run, run rats,
Small holes kepe smal myse, from wily winking cats.

Otherwise.

Let y cat winke let the mouse run, creepe mouse creepe,
Run not before cats that winke more then they sleepe.

Of saying nay.

223.

Say nay and take it, pea say nay and take it,
But say nay or say pea, never forsake it.

Otherwise.

Say nay and take it, heere me say this a thing,
Say nother, pea noz nay, take and say nothing.

Of the pie and the crowe.

224.

Not to bie for the pie noz to low for the crowe.
Pie pies made low crowes, we haue inough I trowe.

Of saying nought but mum.

225.

I wil say nought but mum.
Thou shalt the more wisum.

I

vpon Proverbes.

Otherwise.

I wil say nowght but truth, that I befeare god and trust
Him hath a grace in thee far more then speche

Of tongue and wit. 226.

Thy tongue runneth before thy wit, that sheweth a fast rate,
For so may it run running but a snayle pace

Of owne. 227.

Owne is owne, and that is true, as I have said before,
Whersowne knowne is, as I have said before

Otherwise.

Owne is owne, these words I speake with eyes twiping,
For al myne owne is in other mens keeping

But good is that riches where it is heapt

That from the owner by no meanes can be kept

Of spinning. 222.

She hath spun a fayre threde, whiche she woth in deede,
That a foule spinner may spin a faire threde.

Of laughing. 229.

They laugh that win, falsly to winne and keepe,

Winners may laugh when they haue cause to weepe.

Otherwise.

They laugh that win, by theft to win and keepe,

Theeves at stealinge laugh, theeves at hanging weepe.

Of pleying. 230.

He pleyeth best that wins, that denye I will,

Many pleyers win much that play very ill.

Otherwise.

He playeth best that wins, there is a lie runninge,

Many win much, muche more by hap then cunninge.

Of the wynd blowing. 231.

Let this wynd ouer blowe, when ouer blowe?

This wynd wil ouer blowe vs first I trow.

22.

I haue

22 Epigrammes.

Of far and neare.

I haue sene as far come as nie; no nere.
The farther thou art hence, the better is it here.

Of thin steps.

He is hie in the step, his steps may be hie
But to step in good steps he stepth nothing nie.

Of small and great.

Many smalls make a great, and sum great made
Thou hadst great good maners, & thou hast non at

Of the keys.

The keye hang not all at one mans gyble, no
Euery key hath a cloge who would be clogd so?

Of prouender.

His prouender pricketh him, prick him, gods soz bodie
What is his prouender? pinnes by likelihod.

Otherwise.

His prouender pricketh him, wher grew that cozne?
Pricking prouender as ill as bores bozney

Otherwise.

His prouender pricketh him & horse must neede stut,
Pricke within with prouender, without with spur.

Of some here and there.

Here sum and there some, yea here and there sum:
But most when and most where no sum body sum.

Of the persons Lemman.

She is as tender as a persons Lemman,
Persons Lemmans are tough ynow, now and then.

Of il weede.

All weede groweth fast, it groweth fast, in deede
The cozne can frankly grow for the weede.

Otherwise.

All weede groweth fast that is showing
In the how of the fast growing.

vpon Prouerbes

Of sinking. 240.

He shal sinck in his owne sinne pea when he sinkth,
But he fleeth in his own sin yet me thinkth.

Of good siluer. 241.

She thinkth hir farthing good syluer, but trust me
She is quicke syluer what euer hir farthing be.

Of the proude cocke. 242.

Euery cocke is proude on his own dunghyl,
The hen is proude enough there, marke who wyl.

Of fat in the fire. 243.

The fat is in the fyre that is a shrowde turne,
Cast the leane after, fat and leane let all burne.

Of bowe bent. 244.

I haue the bent of his bowe, that I know.
What bolts shootst thou from y bow, sooles boltes I throw.

Of gods beyng. 245.

God is where he was, pea but so art not thou,
Thou were abyode late and art in Newgate now.

Of kinssfolke. 246.

Many kynssfolke few freendes,
Few freendes and many scēdes.

Of Frendshippe. 247.

A frēnd is neuer knowne til a man haue neede,
Nor then nother for any I know in deepe:

Of nothing. 248.

Where nothing is the king must leese his right,
Where al thing is, there ryght is lost by might.

Of pouertie. 249.

Pouertē parteth felowshippe that is not crew euer.
Pouertē in beggers parteth felowship neuer.

Of eares glowing. 250.

Thyne eares may glowe, lets see whether they glow John
I lye, thyne eares can not glow for thou hast non.

Epigrammes.

Of post and pyller. 251.

Cost from post to pyller, thou art a pyller stronge,
And thou hast bene a pyller some say to longe.

Of may be. 252.

Be as he may is no banninge.

But be as he shal hath much scanninge.

Of vse. 253.

Vse maketh maistry. that is a trew tale to tel,
In that vse hath made thee picke purse so wel.

Of spurning. 254.

Folly to spurne or kicke agaynst the harde wall,
Beyng shod with cakebread that spurner march all.

Otherwise.

Folly to spurne or kycke agaynst the harde wall,
But agaynst soft walles spurners spurne and kicke all.

Of tying the bell. 255.

Who shall tye the bel aboute the cats necke, how,
Not I (quoth the mouse) for a thing that I know.

Of had I wist. 256.

Beware of had I wist wife. Oh man tis to late
To beware thereof spns thou were my wedded mate.

Of daunsing. 257.

He daunceth attendance, are attendantes daunsinge:
Then haue we muche daunsyng with smal anaunsing.

Of the cat eating fish. 258.

The cat would eate fish but she wil not weete her feete.
She thinketh she the w-dy feete moze sweete the fish w weete

Of the blinde. 259

The blynd eate many a flie that we find,
Cheerly where caruers to the blynd are blynd.

Of the worst and the best. 260.

Proude for the worst, the best wil saue it selfe.
For that sauing syde thou art a luttel else

Of

vpon Prouerbes

Of all kyndes of thyngs thou hast prouision in prest,
For thy neighbours the worst, for thy self the best.

Of fine egges. 261.

He cumth in with his .5. egges, what egges to call?

Hēnes egges, goose egges, or duck egges, nay daw egges al.

Of climing 262.

He that neuer climb neuer sel, sum men climie

For doves nestes and find dawes nestes sum tyme.

Of the way. 263.

It is out of my way, so it lightly may:

To all good thynges, thy way is out of the way.

Of waiting. 264.

He wayteth for moone shine in the water,

Suche waytinge suche winninge that is a merke mater.

Of Ryme. 265.

It may ryme but it cordeth not, cordeth not will,

Beware of cording rymes, those rymes agree yl.

Of fithing. 266.

It is ill fithinge befoze the net,

Wurse fithing becomde as netts are let.

Of good. 267.

He knoweth none ende of his good, marke his winning,

He knoweth of his good none ende, nor beginuinge.

Of the hot yron. 268.

When the Iron is hot, strike, strike hot Iron and Steele,

But gold or siluer to stryke we haue no deele.

Of the purse. 269.

Thy purse is threede bare, wee see on the outsyde,

And moze bare on the insyde, when both sides are tride.

Of many handes. 270.

Many handes make light worke, many handes ye marke.

Yee must say thus, many light handes make light worke.

Otherwise.

Many handes make light woozke, no woozke is sinder thee,

Thou canst not woozke, thy hands be bound behynd thee.

Epigrammes.

Of the loth stake.

171.

The loth stake standeth long, wee haue many loth stakes,
Eche stake welnye to other it selfe, loth makes.

Otherwise.

The lothe stake standeth long, in some place, but some hand
Plucke by al stakes, suffering no stake longe to stande.

Of hauing.

272.

Better to haue then wishe, nay ye may so craue,
That better to wishe ten tymes then once to haue.

Otherwise.

Better to haue then wishe, not alway cosin,
What if ye rashly withst stripes now a dosin.

Otherwise.

Better to haue then wish, better haue as we haue,
Then to haue at wish al that wishers would craue.

Of counsell.

273.

Thre may keepe counsell if twayne be away.
But one foole doth ofte his owne counsel betwray.

Otherwise.

Thre may keepe counsell if twayne be away,
Sum women I here say, that saying deny.

Of Roome.

274.

Roome was not bilt on one day, that is wel knowne,
Nor in one day Roome will not be ouerthrowne.
For where Roome semd puld downe in one day by other,
There is Roome set by agayne in an other.

Of speeche.

275.

Spare to speake spare to speede.
Soome men win nought in deede,
And speeche as speech may fall
Waywyn nought and leese all.

Of one had in the wind.

276.

I haue him in the wynd, wel sir so is your mynde.
To haue him in the wynd, or hang him in the wynd.

the

vpon Prouerbes.

Of one ill shod.

277.

Who is worse shod then the shomakers wife?
The devils wyfe, she was neuer shod in hir life.

Of all and nought.

278

He would al haue and nought forgo, no,
He may al forgo and nought haue so.

Of warninge.

279.

I gaue him scarbozow warning scarbozow.
That warning came shorthe to bringe good harbozow.

Of byrdes flowne.

280.

The byrdes are flowne, that byrds nest was il watcht,
Byrdes wings once full sumd byrdes wil hardly be catcht.

Otherwise.

The byrds are flown. Flown that flight no wonder brings.
Byrdes may sone flee where byrdes clip no byrds wyngs

Of leauinge.

281.

Leaue it or it leaue you, leaue what folly,
He can neuer leaue it nor it him wholly.

Of setting in foote.

282

He hath set in foote, thinges by wyl to be spen,
His foote shal do seruice as good as his hed.

Otherwise.

I wil set in foote freend thow mayste set in fye
Foote hand and hed, but thou canst set in no wit.

Of fast bynding.

283.

Fast bynde fast fynde, nay thou weare prentisee fast bound,
And yet ranst thou away where thou couldst not be founde.

Of hap.

284.

Happy man happy dole, so say sicke and hole,
But good hap is dayntie, most men haue seeld good dole.

Otherwise.

Happy man happie dole haps full of holes,
Hap catcheth and holdeth very few doles.

Take

Epigrammes.

Of time

285.

Take tyme when tyme comth we are oft times tolde of it,
But when time cumth, yet can we take no hold of it.

Otherwise.

Take time when time comth, assay to be bold of it,
But slipper as an eeles taylor is the holde of it.

Otherwise.

Take time when time cumth, are we set tyme to take?
Beware tyme in meane tyme, take not vs in byake.

Otherwise.

(wel,

Take time when tyme cumth, when tyme comth thou saist
But when cumth good tyme to take, I can not tel.

Of the fat hogge.

286.

Euery man basketh the fat hog, nay freende nay,
Mast saylth soze this yere fat hogges pine away.

Otherwise.

Euery man basketh the fat hog, tis agreede
That those hogs shal haue most helpe that haue lest neede.

The bale and boote.

287.

When bale is best boote is next, though boote be nic.
What helpyth boote where bale is euer most bie.

Of sowes.

288.

As meete as a sow to beare a saddle, Ihon.
A sow to beare a saddle we haue scen: none,
But though sowes beare no saddles, yet may we say,
We see saddles beare sowes we in euery day.

Of making a crosse.

289.

I wil make a crosse vpon this gate, yea, crosse on
Thy crosses be on gates all in thy purse non.

Of a pad.

289.

It wil bzeede a pad in the strawe, very weele,
Beware it bzeede not a padlocke on thy beele.

Of long standing.

291.

Long standing and smal offring makth pooze parsons,
Long wayghting and small wages makth pooze garlons.

vpon Prouerbes.

Of the weaker. 292

The weaker goeth to the pot, yea and god wot,
Sain the weaker for oft going to the pot.

Of catching. 293.

Catche that catche may, after catching and snatchinge
Pylling and pollinge, we fall now to patching.

Of holding. 294.

Holde fast when ye haue it, if it be not thynne,
Hold fast and run fast when thou hast it freend myne.

Of knowledge 295.

I know him as wel as the begger knoweth his bag.
Thou knowest him but when wilt thou know thy self wag.

Of smellinge. 296,

I smeloe him out surder then he might smell thee.
The smeller of smellers then, thou art euen bee.

Of nought layed downe. 297.

Nought layde downe, nought take vp, wel sayde,
Nought lye downe nought ryse vp, wel wayed.

Of sight and fare. 298.

We see your fare, a very straunge fare to see,
A blynde man may see our fare as wel as wee.

Of the pot not broken. 299

Neither pot broken nor water spilt, water
Thou spilst none but thou spilst al other mater.

Of late and neuer. 300.

Better late then neuer. yea mate,
But as good neuer as to late.

Otherwise.

Better late then neuer.
That is not trew euer.
Sum thing to rule in rate,
Better neuer then late.

FINIS.

De

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE SOCIETY OF THE APOSTOLICAL APOSTLES

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**The fiste hundred of
Epigrammes, Invented
and made by Iohn
Dee wood.**

(:)



To the Reader.

Were it as perillous to deale cardes at play,
As it is quarellous to deale bookes this day,
One and forty men, among one and fiftie,
Would flee one and thysie, to flee one vntyrifly.
And yet Cardes so delt should haue, in reuelinge,
Foredale of bookes in this hapy tyme of dealinge.
Cardes be tooted on but on the tone syde:
Bookes on both sides: in al places porde and pryde.
Not to content, but to contende, vpon spiall.
Of the least tittle that can come in triall.
If the best wyter to wyte be much afrayde,
More may I (the woozst) by fearfull feare be stayde.
And were not this one thing, feare should stay mee so,
That booke or ballet I neuer durst wyte mo.
In all my simple wytyng neuer ment I,
To touche any priuat person displeasently.
Nor non do I touche here by name but onely one,
Whiche is my selfe: whom I may be bold vpon.
This ment in my making, syns prose doth declare,
I pray you readers to scan this, by this square.
As I, for mirth meryly did make it,
So you in mirth meryly wil take it.

FINIS:

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FINIS

The fift hundred of Epigrammes.

(i)

Of weening and wotting,

Wise mē in old time, wold weene theselues foolles.
Foles now in new time, wil wene the selues wise,
Werne wise and wor, wyle differ in wyle scholes:
To weene them selues wise, whē foolles so deuise,
As foolish as fruitlesse ys theuterpryse.

This case is thus adiudgde, in wysedomes schole:
Who weench himselfe wise, wisdome worth him a foole.
Made by Iohn Heywood to these foolles everychone,
And made of Iohn Heywood, when he wench himselfe none.

Of a man of law and his clientes, 2

Twenty clients to one man of lawe,
For counsell in twenty matters bid praye.
Ech one praying at one instant to speede,
As all at once wold haue speede to procede.
Freendes all (quoth the learned man) he speake with none,
Til one barber haue shauen all, one by one.
To a barber they went all toggyther:
And beyng shauen, they recourde agayne thgyther.
He haue (quoth the lawier) taried long hence.
Syr (quoth one) twenty cold not be shauen sence
Of one barber, for ye well vnderstand,
One barber can haue but one shauing hand.
Nor one lawier (quod he) but one talking tange,
Learne clientes this lesson of this lawier sprung.
Like as the barber one after one must haue,
So clientes of counsaylours, counsayle must haue.

Of aduise agaynst mocking.

3

Use to thy true freend no derision,
If thy freende spie it, hee taketh it popson.
Though thy freend dissemble the spiall cleerely,
Decyspde in a freend, it coucheth him neetely.

R.

Telling

The fiftē hundred

Telling thy freend his faute mocking him not,
If he thanke thee not, then is he a sot.

Of itching and smarting.
Itching and smarting both touche vs at quicke:
When we itche we scratch: when we smart we kicke.
But in our kickeinge at our present smart,
Let vs consider our former desarte.

Of a sharpe toung.
Wise I perceiue thy toung was made at Egdeware.
Be sir, and yours made at Rayly, harbe by thare.

Of a horse.
A Tilthorse, alias a beere horse to bee,
Whiche would thou be: a beere horse. I say to thee.
When the horse is seene, cheerefully to draw the beere,
He is so prayso that he may be proud to beere.
At Tyle when the horse runth as fast as he can,
All crye well runne, not to the horse, but to the man.
And if the horse fall with the man overlade,
Then crye they all, a vengeance on that lame iade.

Of a butler and a horse.
The butler and the beere horse both be lyke one.
They drawe beere both, that is trouth to hyde on.
Both draw beere in dede, but yet they differ Ione,
The butler drawth and drinkth beere, þ horse drinkth none.

Of brasse.
I perceiue wel now that brasse is woren proude,
Because brasse so muche with silver is alowde.
And beyng both ioynde, thus they most by brasse stand,
That makth brasse holde to stand on the vpper hande.

Of a lowces dwelling place.
Where thou a louce & shouldest choose one dwelling place,
Whether wouldest thou dwell, hauing choyse in this case,
In mens bigge breeches, or in womens thicke ruffes?
I woulde be in both, for the places and ruffes,

book of Epigrammes.

In sommer with women, in winter with men.
 In sommer the womans necke is pleasant then.
 In winter the mans breeche is close and warme.
 Large walkes for life to walk warme without harme.
 Galleries, gable endes, chambers, parlors, halles,
 Colde frost to defende, a dosen double walles. (staind,
 Some seelde, some hangd, some vide. some painted, some
 Rentes of all sile, great and small rentes retaynde.
 And when by louse byring, the legge itching,
 The barres of mens breeches haue suche strong itching,
 Suche holstring, such broppling, let men stare and stampe,
 The louse is as safe there, as he were in a campe.
 In winter I say these breeches are alone.
 But then in sommer let the louse then be gone,
 For feare of a plague if he then thither gette,
 A thousand to one he shal die of the sweette.

Of a straunge glasse,

10.

Good god, what a glasse to be we is this?
 See what an vnslightly sight it is.
 Great promise, smal performance.
 Great countenance, small continuance.
 Great winning, smal sauing.
 Great bopping, smal hauing.
 Great hines, smal hony.
 Great purses, smal mony.
 Great gappes, smal busshes.
 Great teares, smal pusses.
 Great wyne, smal water.
 Great woores, smal mater.
 Great botom, smal bynke.
 Great bzing, smal drinke.
 Great rent, smal place.
 Great space, smal grace.

The fiste hundred

Greate byst, small thyste,
 Greate gife, small thyste.
 Greate watchyng, small catchyng.
 Greate patchyng, small matchyng.
 Greate bloud, small byuite.
 Greate flowers, small fruite.
 Greate wooddes, small okes.
 Greate staves, small strokes.
 Greate hennes, small egges.
 Greate hole, small legges.
 Greate stody, small art.
 Greate despyre, small desare.
 Greate geuyng, small takyng.
 Greate marryng, small makyng.
 Greate shippes, small saylyng.
 Greate losse, small anylyng.
 Greate marking, small mendyng.
 Greate seeking, small findyng.
 Greate lawyng, small louyng.
 Greate sturring, small movyng.
 Greate sowyng, small growyng.
 Greate trowyng, small knowyng.
 I trow so greate il, and so smal good.
 In one glasse together, neuer stode.

Of dryyng and drawyng.

If thou must be forst soorth to take loynes quiche,
 Whether woldest thou be dryuē forth or drawē forth, Dick?
 I would be dryuen forth Iacke: for as doth appere,
 Drawyng and hangyng draw vengeable weere.
 I think it lesse il Iacke, hauyng choysē in scope,
 To be dryuen with the whyp, then drawen to the rope.

Of long futes.

Sutes hang halfe a yere in Westminster hall,
 At Tyburne halfe an houre hangyng ender al.

Nothing

of Epigrammes.

Of lightnesse.

13.

Nothing is lighter then a fether, Kytte,
Yes Climme: what light thing is that: thy light witte.

Of a disagreement

14.

Each one man welnyfeth out with an other.
And likewise each thing disagreeeth with other.
Namely malt and water, these two things are
So far false a sunder by scornfull square,
That no brewer, be he lusty or lither,
Dare couch malt and water in house together.
But chiefly soure water now beareth suche sway,
That, sweete malt from brewhouse, water drieth away.

Of cheapning of conies.

15.

Iane thou selfe sweete conies in thy pultry shoppe:
But none so sweete as thy selfe sweete cony moppie.
What is the price of thee? forsooth she tolde,
At what price soeuer my selfe shalbe solde,
Strange is the hearing, for ware or for mony,
To heare a woodcocke cheapen a cony.

Of a wife hauing a childe.

16.

My wyfe hath a childe now at foure score and ten.
At foure score and ten yerres? nay frend, nay: what then?
At foure score and ten quarters of a yere I ment.
Ment ye so? and I ment yerres, by whiche extent
Your wyfe might seeme your mother: but now I smel,
You may seeme, your wyfes father woonderfoule well.

Of a bachiler and a mayde.

17.

Is that bachiler a wooer to that mayde?
The commons common so: tis commonly sayde.
Where dwelth that bachiler? wyde a bow of Bydewel.
Where dwelth that mayde? at broken wharfe: very well.

Of short payment.

18.

Thy dettar will pay thee shortly: shortly?
He wil make that shortly a long lye, dread I.

R 3.

Whence

The fifte hundred

VVhence certayne thinges came first.

19.

Whence come great breeches? from little wittam.
 Whence come great ruffes? frō smal bzaynfoorth they cam.
 Whence com these round berdingales? from square thyst.
 Whence come deepe copped hattes? from shallow thife.
 Whence come bzoudzed gardes? from the towne of euil.
 Whence come vncombd staring heads? from the deuill.
 Whence come these womans scarfs? from folly John.
 Whence come these glittering spangs? from much wantō.
 Whence come perfumde gloues? from curiosite.
 Whence come syne trap mopyles? from superfluite.
 Whence come cozne crooked toes? from shoz: shapen shoone.
 Whence come wpld hic lookers? from midsomer moone.
 Whence come fayze paynted faces? from printers tooles.
 Whence come al these? from the bicar of saynt fooles

Of furred and lined gownes.

20

(chreedes,

Thicke furde gownes woꝛne in sōmer, the we bare woꝛne
 Thin linde gownes woꝛne in winter, come from S. needes.

Of a wine drawer.

21.

Dzawer, thy wyne is even with thee now I see:
 Thou perlist the wyne, and the wyne perseth thee.
 Short checkes betweene a man and his wife.

32.

I am careful to see thee carelesse, Iyll:
 I am wofull to see thee wittles, Iyll.
 I am anguist to se thee an ape, Iyll:
 I am angry to see thee an asse, Iyll.
 I am fretting to see thee flee from me, Iyll:
 I am soꝝy to see thee seeke to me, Iyll.
 I am mad to see the mate thy husbande, Iyll.
 I am sad to se the sclauder thy wyfe, Iyll.
 I am dumpe to see thee play the dzabbe, Iyll.
 I am knappishe to see the play the knaue, Iyll.

sp

of Epigrammes.

Of a woman deckt in two coloures.

23

My honny Best blacke and whyte doth set thee out nette.
Thy beere white as pearle, thy teeth blacke as icte.

Of vnsweete breath.

24.

Thyne vnsauery breath lacketh salt beale belfabubbe.
It hath tane to muche wynd in the poudring tubbe.
Thy breath, Hodge, with salt is so sauery to smel,
That no seasoning lickour, can season it well.

Of clipping and clensing.

25

Not clipping your beardes, why clip you your nayles?
Not kombing your heads, why wype you your tayles?
These beyng superfluous things euery chone,
Kombe, clip, or clense all: or clipp or clense none.

Of a man and his wiues departing.

26.

Wylfe I wil go abode: wil ye take the payne?
Beete, but when the diuel wil ye come in agayne?
Hakst thou me a diuell? nay then be out of dout,
The diuell wil come in, when the diuels damme goth out.

An account of a mans children.

27.

A Wife, of ten babes betweene vs by encrease growne,
Thou sayst I haue but nine, no mo of your owne.
Of all things encreasing, as my conscience lithe,
The parson must needes haue the tenth for the tithe.

Of a woman of Huntington.

28.

Where dwelst thou Sys? I dwel at Huntington. nowe
Like so, for thou lookst like a new hunted sowe.
Where dwelst thou Sym? at hammer smith dwel I.
A meete soyle for thee: for hammer head is hard by.

Of a laundres.

29.

A lyke laundres to thee, neuer saw I,
Thy clothes washt but once in a weeke commonly,
Thy selfe washt once in an houre vsually.
And yet ech weekes end doth this thus trie,
Thy clothes euer wette, thy selfe euer dry.

R 4.

This

The fifte hundred

Of the cutter of purslane. 30

This herbe Purslane thou curst pretily I see:
But to cut a purse in a lane none like thee.

Of one standing in his own conceite. 31.
He standeth wel in his own conceite erhe man tels.
So had he neede, for he standeth in no mans els.

Of one that hard without eares. 32.
I seemen heare, though they eares haue none.
Thou dost heare me speake, thyne eares beyng gone.

Of an archers rouinge. 33.
What a shaft shootes he with a rouing arrow?
Still he hits the marke, be it wyde or narrow.
Where shooteth this sharpe shooting archer most? Will.
He shoteth most at rouers on shooters hil.

Of peril to one by the number of threee. 24.
In thy hand I see thy fortune shalbe such,
That the number of thre shal daunger thee much.
Thre bedfelowes in thy bed shal displease thee.
Thre lice in thy bumme breeche shal oft disease thee,
Thre cuppes ful at once shal oft disgise thee,
Thre beares of the hom shal ofte dispise thee,
Thre drinckes, wyne, ale, and beere, shal ouerflow thee,
Thre wrestlers in one signe shal ouerthrow thee,
Thre wyues in thre yerres shal wonderfly weare thee,
Thre she beares those thre yerres, shal al to tear thee.
But in thinges numbred by thre aboue all theese,
Blis the thre thousand tymes, from frame of thre treese.

Of gloria patri. 35.
Dicke I maruayle much, why in euery plat,
Gloria patri standeth before Sicut erat,
Tom, Gloria patri is a gentleman:
In pleasant speech, speake so sweetely no tounge can.
Sicut erat is a chorle so rude and playne,
That to heare him speake al degrees do disdayne.

of Epigrammes.

Of a Diar. 36.

Is thy husband a dyar woman? alacke,
Had he no coloure to die thee on but blacke?
Dieth he oft? yea. to oft when customers call,
But I wolde haue him one day, dye once for all.
Where he gone, diar would I neuer mo wed.
Diars be euer dying, but neuer ded.

Of a Iugge. 37.

Pot him Iacke: pot him Iacke, nay pot him Iugge.
To pot the drunkarde, the Iugge is the dugge.

Of the three cuppes. 38.

Whers thine Inne John? at thre cups in bredstrete Thone.
At thre cuppes in breadstreat? wel let bread alone.
At those thre cuppes when euer thou dines or suppes,
Ere thou goe to bedde, thou hast in all thy cuppes,

Of brasle and Iron. 39.

Brasle and olde Iron who brought those twoo togyther?
Brasle thinketh scozne to see them brought so hyther.
Olde Iron is rously and rotten to be we,
Brasle with syluer sayze blaunche and polisht newe.

Otherwise.

Brasle sayde to olde Iron with brasle perking late,
Backe ye kancred karle, ye be not my mate.
Backe brasle (quod Iron) plainnes is most ta'low,
I how as I am, and so dost not thou.

Of Iacke and Iohn. 40.

Iacke and Iohn in degre differ far brother.
Iacke dawes is one, master Iohn dawes is an other.

Of wrestling. 41.

Where we wrestled by couples, we wrestle alone:
And shal, tyl tyme our shackled breeches be gone.
In stepping and striding it is a wonder,
How wee wrestle to get our legges a sander.

The fift hundred

Of pride.

42.

If thou wilt needes be proude, marke this freend myne:
Of good deedes bee not proude: they are not thyne.
But when thou playest the knaue, in ill deedes grown,
Be proude of those ill deedes: they are thyne owne.

Of one hanged,

43.

What faute had he doone that was hangd yester day?
Of any faute doone by him I can nought say.
Two or thre two peny trifles were layd to him,
But his sayre gay hangde house, man did vndo him,
Here is tit for tat, measure met very trim:
First he hangd his house, now his house hath hangd him.

Of a detter

44.

Doth your mastership remember your dette to mee?
Remember my dette? yea freend, I warrant thee:
I remember it so, that though I say it,
He neuer forget it, nor neuer pay it.

Of louing of a goose.

45.

A goose, greene or gray whiche louest thou better?
A greene goose, for it is far the swetter.
Loue both as thy selfe, for as prooue shewth ryse,
Thou art and hast bene a goose al thy lyfe.

Otherwise.

Thou louest a goose to muche: ware surfet else.
I neuer saw goose yet, lyke thee, loue him selfe.

Of harpe stringes.

46

Whiche string in al the harp wouldest thou stil harp on?
Not the base, I wil be none vnderling, Tohn.
Nor the standing tenno: for tiffle standinge.
Nor the treble: for feare of to bte hanginge.
Nor the counter tenno: for countering to long.
Upon what harpe stringe then wouldest thou harp thy song?
Aboue al stringes when we shal fal to harping.
The harp string to harpe on is the meane harpe string.

Take

of Epigrammes.

Of fortune.

47.

Take thy fortune as it falleth, some aduyseth:
But I woulde fayne take fortune as it riseth.

Of choyce.

48.

Choyce is good in most thinges folke say in which choyse,
For choyce of one twoo thinges, thou mayst reioyce?
For no man alieue like thee franke choyce can haue,
To play the knauishe foole, or els the foolish knaue.

Of a false bragge,

49.

I was neuer but an honest man.
Put out that but, and thou saist truth than.

Of lying and true saying,

50.

Wise, the people are disposed al to lye:
For thou art commended vniuersallye.
Mayst the people to tel truth, are al bolde,
For you are discommended of young and olde,

Of a daw pate.

51.

Thou art a very daw pate, as euer I saw.
Sic in deede the pate is the chiefe part of a daw:
For when dawes shal appeere in any cost,
For al those dawes partes: theyre daw pates be most.

Of water and wyne,

52.

Thou makst curtsie to wash handes with water of myne,
Makynge no curtsie to wash thy mouth with my wyne,
But I pray thee make this change in this matter?
More curtsie at my wyne, and lesse at my water.

Betweene dogges and a deere.

53.

Set mallice asyde: sayde a Bucke to a grephounde.
Beware of pryde sayd that dogge to that deere.
Be'patient in trouble, a hound sayd round.
Louing aduise to this deere this did appeere.
In which counsel geuen to kyll him they run neere.
Which counsaile amounteth to this, euery man seeth,
Comfozt him with their tungen, kyll him with their teeth.

It

The fift hundred

Of twelue and one.

54.

It is twelue a clocke: syt is moze, well ny one.
Is one moze then twelue? thats a reason alone.
Sir when the day to afternone doth amount,
One is moze then twelue by our sextens accounte.

Of verdingales.

55.

Alas pooze verdingales must lye in the street,
To house them, no dooze in the citee made meete.
Syns at our narrow doozes they in can not win,
Sende them to Oxforde, at Brodegates, to get in.

Preceptes of a man to his wife.

56.

Stand stil wyfe: I will:
Be stil wyfe: I will.
Now barke wyfe: I will:
To warke wife: I nil.
Proue me wife: I will:
Loue me wife: I nil.
Now chat wyfe: I will.
Leaue that wife: I nil.
Keepe chayre wyfe: I wil:
Speake saye wyfe: I nil,

Of an expert man.

57.

Is he suche an expert man? an expert man.
Put out that ex, and no man moze expert than.

Of deliuerance from ill,

58.

Wyfe, from all euil, when shalt thou deliuered bee?
Sir when I (sayd she) shalbe deliuered from thee.

Of cutting of the herbe Time.

All tymes of the day, to night from the prime,
Thou gardner wilt not leaue cutting of Time.
Thou wilt neuer leaue cutting of Tyme, I see.
Til such tyme, as tyme, shal, in tyme cutte, of thee.

Sweating.

of Epigrammes.

Of one fearing the swette.

60.

Sweating sicknesse so feareth thou beyond the marke,
That winter or summer thou neuer sweatst at warke.

Of one thinking on another,

61.

When doth your master ship thinke on me? ever.

When do you thinke vpon my matter? neuer.

O ye remember, my mater ye forget:

Remembrance and forgetfulnesse, is wronge set.

For I would wishe you rather if it might bee,

To remember my matter, and forget me.

Of one beyng at a poynt,

62.

Is he at a poynt with his creditors? yee.

For he is not worth a poynt they al see.

Of testons.

63.

Testons be gone to Oxforde, god be their speede:

To study in Brasennose, there to proceede.

Of redde Testons.

64.

These Testons looke red how like you the same?

'Tis a token of grace: they blushe for shame,

Of stamping.

65.

We stamp crabs, we stamp testons: which stamping doone,

We stare vpon testons now beyond the moone.

Whiche stamping of Testons brought it not some skill,

Our staring on Testons could iudge them but ill.

But as the hot sunne melteth snow away.

So shal hot fire melt cold Testons, as folke say:

We, for Testons leauing scolding and squaring.

And on testons leauinge stamping and staring.

Of Iohn Long the carier.

66.

Of what length is Iohn long the carier, what?

A quarter of a yere longer: how prouest thou that?

Therteene weekes past he shuld haue brought me a mat:

But yet long Iohn, Iohn Long: with that mat cometh nat.

Wherby

The fiftē hundred

Whereby I Iohn Shoyt, am as shoyt to compare,
As Iohn Long by his length is long to declare,
For as Iohn Long lucketh so longe this wat to see,
So I Iohn Shoyte leape to shoyt this wat to get.

Of turning. 67.

Wille thou vse turners craft all yea be my trowth.
Puche thysf and most suretie in turners craft groweth.
Halfe turne or whole turne, where turners be turning.
Turning keepes turners from hanging and burning.

Of master Carter. 68.

Is that gentlemans name mayster Carter spe.
How his name and condicions differ, now see.
So cunning, so comely, so curteous, so kynd.
So gentle a gentleman in eche mans wynde:
That all men are stricken in pitiful wonder,
To see master Carter and the cart a sunder.

Of going faire. 69.

As he goeth far that neuer doth turne him backe,
So goest thou far wyde: thou neuer turnst agayne.
Where thou goest, or what thou dost com lucke, cum lack.
Thy selfe or thy matters sooth they goe amayne.
To turne agayne no counsaile can thee strayne.
Except thy wil shal shewe thy wyte in the wane,
Fynd meanes to take a house in Turne agayn lane.

How mony is made lame. 70.

Mony wiche cometh so swelle thou doste rest so,
That lacke of vse doth lame thee: thou canst not go.
Wich prodigalitee thou trudgett so fast,
That excelle of so much exercise, doth lame the at last.
These two beyng lame lettes of extremittees,
Wber woldst thou be lotted to be from both theers?
Wich liberalitee woulde I be the meane.
Wich liberalitee: may be is gon cleane.

of Epigrammes.

Of an old woer

71.

Lady I loue you, in way you to wed:
But mine age with your yonth disagreeeth so,
That if I speake: I thinke nor to be sped.
Your age in your fate, is no whit your so
To your yeres many, had ye many mo.
We would wed the sooner by yeres, shewing playne,
That I should the sooner be vnwed agayne.

Of a young woer.

72.

I brought thee late an old rich widow to wo:
Whō thou mightest haue had, but nought woldst thou the do
Nor nought canst thou do now: thyself and thou art do.
For now lyeth the speechles at mercy of god.
For the mercy of god bying me now to his:
I neuer saw meete time: til now, to wo his.

Of weaknes and strength.

73.

Weakenes and strength here shewst thou booth in preece,
Thou art a weak man and yet a strong thee.

VVarning of pride.

74.

Beware of pride, sayst thou to mee:
Let pride, say I, beware of thee.
In euery place thou doost so wathe him,
That if pride sturre, thou wilt sure cathe him.

Of patience.

75.

Be patient in trouble, how can that bee?
Sins out of trouble nothing pleaseeth thee.

Of pleasing.

76.

Be glad to please, yea be glad to please brother:
But whom? please thy selfe, see thou please none other.

Of a handgonne and a hand.

Thou hast a good handgonne: but whats thy hand?
When thou shootst of, out of daunger to stand,
No standing more sure in any place or plat,
Then to stande close to the marke thou shootst at.

Wasse

The fift hundred

Of brasse and siluer,

78

Brasse bath bene a lost with siluer set by.

Come downe brasse and drinke on an ashen cup.

Of diffrence betweene wise men and fooles.

79.

Betweene wise men and fooles, among things many

This one diffreth, when both sortes get thinges any.

Whiche to their pleasures are pleasantly alloud,

Of those things won, wise men are glad, fooles be proude.

Of a pithy witte.

80.

Good god, what a pithy witte hast thou Dicke,

The pith of thy woordes so deepe and so trick,

Thy woordes so pythily pearle to the quicke,

Pith of no woordes agaynst thy woordes may kicke,

No more then the pith of a gonstone may picke,

Agaynst the pithy pith of an elder sticke.

Of choise to be a wise man or a foole.

81

A wise man or a foole if thou must be one,

Whiche woldst thou be in winter, Iohn a foole Thone.

Where best men in winter sit next fyre from colde,

There stands the foole warme while al his tales be tolde.

Whiche woldst thou be in summer, when winter is gon?

A foole. a foole, why that why howth herebpon.

In sommer when states sit from fyre in the coole,

At that boordes end in coole ayre there standes the foole.

Winter and sommer what tyme men must to worke,

Whiche woldst thou be? a foole to looke on and lurke.

All tymes of the yere for one thing or other,

Better be a foole then a wise man brother.

Of a knightes carterly collar.

82.

I had this carter bringe my collar of gold:

And he bringeth me my horse collar, bold knave, holde.

Sir if I may speake my thought without fearing,

This collar of both howth best for your wearing.

83

of Epigrammes.

Of males and male horses.

83.

Of al horse, a male horse would I not bee.
Where he erst bare one male, now he berth three.
Those are one behind and on ech side,
The man who on the male horse doth ride,
Merch on eche legge, one male, for his flappes are,
Eche one flappe one male (kyndlye to declare.)
Long, rounde, wyde, weygby as a male eche one,
But al horse are now male horses everychone.
For euery one horse bearth two males at leaste.
Of male horse and male men freendes heres a feast.

A man discommended.

84.

Not once a yere ought seene in thee to alowe.
Not once a yere thy knee to god doost thou bowe.
Not once a yere openest thou thy lippes to pray.
Not once a yere showest thou goodnesse any way.
Not once a yere giuest thou almes to the poore,
Not once a yere dost thou repent thee therefore.
But al tymes a yere thou woodost al vnderstode:
Thou neuer doost repent but when thou doost good.

Of running

85.

In post hast run hooxson run, art thou here yet?
Shal I run out of breath: nay run out of thy wit.

Of pollinge,

86.

Our heads grow to longe, god geue our barbers curses.
Our barbers poll no heads our barbers, pollpurses.

Of plate lent forth.

87.

Where is thy plate? lent out to a marriage,
Whether? to saynt Needes. to whom? to mayster gage.

Of aman of law and his wife.

88.

You beyng a pleader at the law excelent,
Yet hath your wyfe brought you to an exigent.
Pray hir to let fall thaction at law now,
Or els, so god helpe me she wil ouer law yow.

D.

Pennes

The fift hundred

Of pen nes and pence. 89.

Pennes and pence differ far in propozcion.
The penny flat and rounde, the pen straight and long.
And yet for aydes, in ease of extorcion,
Pennes and pence are like in working of wronge.

Of a womans thinn tongue. 90.

I neuer saw wise like thine for this thing: Dicke,
Her tung wondrous thin and hir speech wondrous thick.
Com I haue spent muche in bayne since she was pong,
To haue hir thicke speeche as thin as her tongue.
It is the tunge of tungen: Dicke for running round:
I take the tip for siluer: by the shill sounde.
It hath Com, a shaking sharpe sound in the eare,
But it is no siluer would god it weare.

Of drinking to a man. 91.

I drinke to thee John: nay thou drinkest from me Thone.
When thou drinkest to me, drinke for me thou leuest none.

Of running at Tilt. 92.

We apply the spigot, til tubbe stand a tilt.
We, ren at the spigot tilt, leaue the speare tilt thou wilt.

Of expence. 93.

What may he spend ten pound a yere he might spend.
Ist morgagoe? nay no man wil one peny lende
Upon it: Ist solde; nay: no man wil bye it.
Then he holdeth it: nay he cannot come nye it.
Why foole? how may he spende ten pounce by yere than?
I sayde not he may, but he might spend it man.
Meaning he might spende it, if he had it,
O, if he had it: asir the deuill made it.

Of fraying of babes. 94.

When do mothers fray their babes most from buggs.
When they put on black scarffes, and go like beate buggs.
Appl

of Epigrammes.

Of Reedes and Okes.

95

Wyl you reedes at the windes stil make low becke?
Wyl you Okes stand stiffe stil while wind break your necks?
Wyl you Reedes like Apes, stil tucke and bow ech ioynt?
Wyl you Okes, like asses, stil stand stiffe at one poynt?
Wyl you Reedes be stil bending bowing bodies?
Wyl you Okes be stil stout stiffe necked nodies?
Wyl you Reedes be staggering stil for bayne auayles?
Wyl you Okes be sterne stil til your tops kisse your tayles?
Wyl you Reedes shrinke stil to al wyndes towardly?
Wyl you Okes swel stil at al windes frowardly?
Wyl you Reedes crouch stil to be the wyndes footestooles?
Wyl you Okes crake stil to be the wyndes hed fooles?
Okes wil doo as we haue doone so wil wee reedes.
Wherewith for our purpose mark what end procedes
In eche on storme a thousand Okes downe are blowne.
In a thousand stormes not one reede euer thowne.

Of bying a mortar.

96.

That spice mortar to sel it be you willing?
Pea mistres: whats the price? ten shilling.
Ten shilling? freend: I am hither entised
To bye a spice mortar. not a mortar spised.

Of a stepmother.

97.

Thy Fathers second wyfe thy step mocher,
For a steppe mother thers not suche another.
At thre steppes I saw her steppe sins she was wed,
From a stayre foote, straght by to thy fathers hed.

Of a liar.

98.

Where doth Frances fabler now lie, Iane?
At signe of the whetstone in dubble tung lane.
He lieth by night: and by day dayly hee
Lieth downe right in what place so euer he bee.
That he lieth stil day and night this thing doth trie,
He neuer speakth woozd but it is a lie.

Epigrammes.

Of tungs and pinsons.

99

One difference this is, on whiche our tungs may carpe,
Betwene pinching pinsons, and taunting tungs sharpe.
Where these two nippers nip any where or when,
Those pinsons nip dead thinges, those tungs nip quick men.

Of Heywood

100.

Art thou Heywood with the mad mery wit?
Ye foxsooth mapster that same is euen hit.
Art thou Heywood that applieth mirth moze then chryst?
Ye sir I take mery mirth a golden gift.
Art thou Heywood that hath made many mad playes?
Yea many playes, few good woorkes in all my dayes.
Art thou Heywood that hath made men mery long?
Yea: and will, if I be made mery amonge.
Art thou Heywood that would be made mery now?
Yea sir: helpe me to it now I beseech you.

FINIS

A Sixte hundred of
Epigrammes, newly invented
and made by John
Heywood.

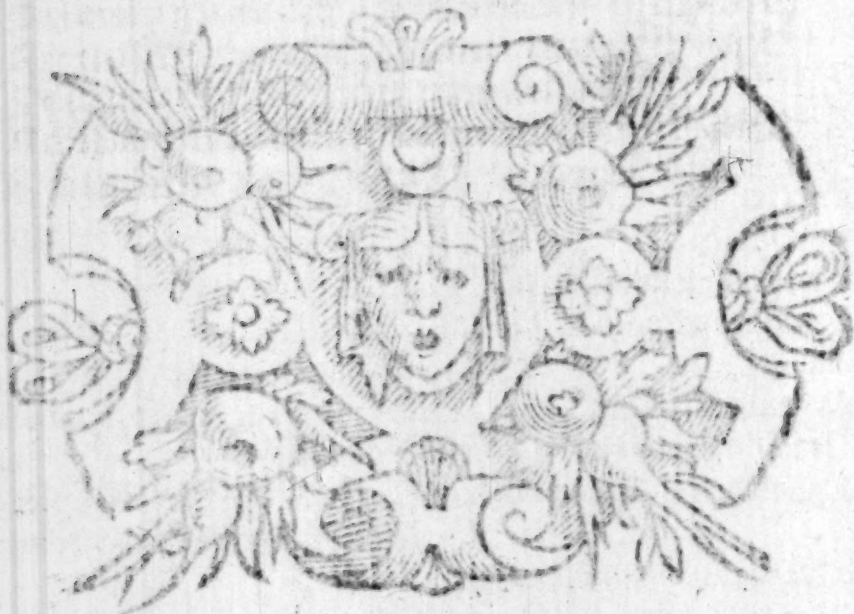
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To the Reader.

Readers, reade this thus: for Preface, Preface.
Much good do it you: the poore repast here,
A sixte hundre dishes I bring in place
To make good welfare, nay to make good cheere.
Fare is foode: chere is mirth: fins meate is deere.
Not of meate but of myth, cum yong cum olde,
Cum who cum wil here is open householde.

FINIS.



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The Sixt hundred of Epigrammes.

Of Rebellion.

1.

Against god I dayly offende by frailty,
But agaynst my prince or native cuntry,
With as much as bodkin, when I rebell,
The next day after hang me by saye and well.

The next day after? nay the next day before
With thou thy selfe hangd in that case euer more.
Before thou hangst honestly unworthily:
After, thou hangst worthily unhonestly.
But ho? at our first diche in our mery feast,
Why talke we of hanging our mirth to molest?
Be our cheefe no better then our pottage is.
Better fast then feast at suche feast as is this.
But beynge true to god, queene, country and crowne,
We shal at all feastes not hang by but sit downe.

Otherwise.

Wilt thou be taken for a true Englishe man?
Yea: be true to god the queene and countrie than.
Stand fast by the countrie, who ever would win it.
Better stand fast by it, then hang fast in it.

Of tung, mouth, teeth, and wisdom.

2.

The tounge is assignde, of woordes to be softer:
The mouth is assignde to be the tounge's doxter:
The teeth is assignd, to be the tounge's porter:
But wisdom is signde to tye the tunge shorter.

Of siluer to be borrowed.

3.

Hast thou any bowde syluer to lend me Ione?
Nay: hast thou any broken syluer for me? none.
Hast thou any clipt syluer? I had, but its gone.
Hast thou any crackt grotes? crackt grotes? nay not one.
No syluer, bowde, broken, clipt crackt nor cut,
Wers a freend for freendshipp, not worth a crackt nur.

This

The sixt hundred

Of an vnkyndly Marche.

4.

This lyke Marche, as like as I am a Marche hare.
March is not so lyke March freend I woulde it ware.
Though shap of the Marche hare show not in thee.
Yet hast thou the Marche hares mad proper tee.

Of going to heauen and hell.

5.

Of heauen or of hel whiche go folke fastest to?
To hel soole to hell, go for more fast thep do.
The hie way to both irth thus as clarkes tell,
Up hil to heauenward, down hill to hell.

Of the high way and a maides face.

6.

The more the high way is washt, the fouler it is.
Mayde the high way and thy face are like in this.

Of one that woulde be prayfed.

7.

Wouldest thou be prayfed? ye: why? praise pleaseth me wel,
Yea, but how doth deserte of prayse please thee, tell.

Of looking.

8.

Looke bpward to heauē my frend; what, wher lookst thou?
Sir I was looking downwarde to hell for you.

Of a hare a foote.

9.

I heare by the houndes, the hare is a foote.
Then must she to horsebacke, none other boote.
Nothing doth more a hares hope of life quaple.
Then doth a houndes nose nie a hares tale.

Of Hob and Iohn.

10.

Horse and harnesse vp, on all handes: Hob and Iohn.
Hob and Iohn: nay Lob and Iohn: would now be gon.
But tyl your prince stir you to harnesse to start,
Harnesse you your horse, and get ye to the cart.

Of seeking a daw.

11.

I haue sought for to fynd a daw: why thou else,
When thou wouldest quickly fynd a daw, seeke thy selfe.
What is domine daw in Englishe to say?
No mo dawes: thou daw art dawes enow for this day.

To

of Epigrammes.

Of saying grace

12.

To say grace saye, and to say grace oft Iohn,
From Gratebuck to Grantam thy lyke thers non
At bzeackfast, at dinner, at supper, at all.
At sitting, at ryling, haue grace we shall.
Thers no man alyue in house, street, or seelbe,
That sayth grace so oft, and shouth grace so seelbe.

Of dette.

13.

What diffrence in crew dette, and blew dette, to rate?
Diffrence as in distance Ludgate and Newgate.

Of stepping.

14.

In stepping one foote backe, stepping forward twayne,
My steps so kept are not kept in bayne.
If one backstep, be as muche as fozesteps thre,
By your stout stepping your winning let vs see.
Where wide striding stepping gets no gaine ought woorth,
As good to stand ston still, as step onestep foorth.

Of wryting a gentleman.

15.

Thou wyrt thy selfe gentleman in one woord brother,
But gentle is one woord and man is another.

Of a wyues affection to her husband,

16.

I weene thers no wyfe lyke the wyfe of thyne,
Thy body beynge hers, yet doth she encline,
Fayrest, or foulest, whom fancy doth prefer.
To take whom thou likst so thou touche not her.

Of a mans thrift.

17.

Lord what chyste aryseth in thy behalfe?
Thy sow great with pigge: thy cow great with calfe:
Thy ewe greate with lambe: thy bych greate with whelp:
Thy cat great with kytt: and moze encrease to helpe,
Thy wyfe great with child: and to show thy chyste soole,
Thy mare great with foale and thy self great with soole.

Thou

The sixt hundred

Of learning the law. 18.

Thou wilt lerne the lawe where ever thou bee.
Lincolnes Anne of Lyncolne towne, both one to thee.

Of good wil and good deedes. 19.

Is good wil the best parte of a frendes nap, nap:
Beggars with lordes so, for frendship compare may.
Good deedes by good wil han differ there brather.
A poobding picke is one, a milpost is an other.

Of Newgate windowes. 20.

All Newgate wyndowes bay windowes they bee,
All lookers out there stand at bay we see.

Of treading a shoos awrye. 21.

My wyfe doth ever treade-hir shoos awrye.
Inward, or outwarde? nay at outwardly:
She treadeth so outward that if she out wynn,
She wyll by her wil neuer treade foote within.

Of a fayre sowe. 22.

I neuer saw a fayrer sow. in my lyfe.
A spy thy soowe is even as fayre as thy wyfe.

Of prayer. 23.

Some pray *familiarum familiarum*.
Sum say, that is *foolorum faolarum*.

Of cheese. 24.

I neuer saw Banderie cheese thicke enough:
But I haue oft seene Cleepe cheese quicke enough:

Of a lease. 25.

Thy lease of fresh wharfe, byneth thee ther co dwell:
Whiche thou hast forfited, as thy neyghbours tell:
These foure yerres of fresh wharfe as folke confesse,
Thou hast nor bene fresh, full foure houres together.

Of stockes. 26.

Thy upper stockes be they stafe with spake of stockes,
Neuer become thee like a nether payre of stockes.

Wyfe

vpon Prouerbes.

A taunt of a wife to hir husbände. 27.

Wife I weene thou art vponke or Lunaticke.

My husband: women are neuer moone sicke.

Come that conjunction in tyme, late or soone,

We say (not the woman) the man in the moone.

Of pride. 28.

Fie on pride when men go nakte: nakte or clothed,

Pride is in al men a thing to be lothed.

But yet may ye see thoughbe it do ill acorde,

Sum nakte begger as proude as some clothed lord.

To walke, talke, drinke, or sleape. 29.

Walke groundly,

Talke profoundly,

Drinke roundly,

Sleape soundly.

Of lantorne and light. 30.

A Lantorne and a light mayde: manerly sayd.

But whiche to be light: the Lantorne or the mayd.

Of a crie. 31.

Thou lokest a marke in issews, criers crie.

Crie not so for mee crier, and marke this why.

I woulde rather geue thee a gowne of Tislew,

Then be in dread to leese my marke in islew.

Of a watermans rowing. 32.

Thy fares ouer the water thou shouldst row them,

But vnder the water thou doost bestow them.

Of tonge and wit. 32.

Thou hast a swift running tunge: how be it,

Thy tongue is nothing so quicke as thy wit.

Thou art when wyte and tonge in running contend,

At thy wittes ende ere thou be at thy tales end.

Of a peinter. 34.

Thou art the peinter of printers, marke who shal,

In making and setting coloures aboue al.

The sixt hundred

No paynter, paynting within Englandes bounds,
Can set so fayre colours vpon so fowle grounds.

Of Peter and Polle.

35.

I dwel from the citee in subbarbes at rowles.
I pray to saynt Peter to byng me nere Howles.
Alas, thou prayst al in vayne, pooze seely soule:
Peter wil set no hande to bynhinge thee to Poule.

Of losse of health and wealth.

36.

How lost you your helth?
That glotony celth.

How lost you your welth?
That lost I by steth.

Who was your welthes wynger?
By thombe and my finger.

Of looking out.

37.

Stande in and looke out: hang out and looke not out.
Newgate and Tyburne, do bynge both aboute.

Of chafing dishes.

38.

Uyse, al thy dishes be chafinge dishes platt:
For thou chafest at sight of every disse thou hast.

Of hanging and standing.

39.

Whether wilt thou hang vp with ropes of oynions?
Or stilly stand by with roperipe minions?
For sooth both for numbre and stiffe truely cast,
As good hang with the first, as stand with the last.

Of a mans head and the pillery.

40.

Uppon the Pillery your woozshipfull head,
Unto the pillery both woozship far spred.

Whiche woozship the pillery requirh ill now:
For as you woozshippe it, so it shameth you,

A prayse of ons.

41.

See how some aboue some other, prayses win.
I prayse thee for one thinge aboue al thy kyn.
They, without teaching could neuer practise oughte,
Thou canst play the knaue, and nener was taughte.

of Epigrammes.

Of diuers bandes. 42.

All kyndes of bandes to be bound in beyng scande.
Headband, smockeband, flailbande, housebande, or husband.
Whiche that bynd thee not the last on sea nor land.
Before husbandes bandes in deuils bandes I wil stand.

Of couenantes. &c. 43.

Many posis without apposition.
Many couenantes without good condiction.
Many promises without good payment.
Many ar bitterments without good dayment.

Of promise and payment. 44.

May I trust that he promised?
Ye: skantly to be perfourmed.
Promist he thysie or he once pay?
Sometymes he doth but not alway.
Some things he promisth to pay euer.
Whiche thing so promisthe he payth neuer.

Of one that dare not steale. 45.

Thou borrowest, and thou begst, but when wilt thou steale
Neuer: for to be hanged fir I haue no zeale.
Thou wouldest steale if thou durst: yea but I dare not.
Wel then for thy hanging, in this world care not.
And in the world to come, as wel thou shalt speede,
For good wil to steale as thou hadst stolne in deede.

Of the creation of the deuils dam. 46.

When was the deuils dam creat, chold withred lade?
The next leape yere after wedding was first made.
In an ill time, when the denil wil that diuil die:
At that yeres ende, that endeth wedding finally.

Of reward to a seruingman. 47.

Mayte wel: thy master wil do for thee I wis:
Canst thou spie nothing to aske of him? is:
But when I aske, I cannot haue that I craue.
No, aske him blissing and that shalt thou surely haue.

Uta

The sixt hundred

Two properties of a seruaunt.

48.

Who so that hath a good seruaunt, kepe him wel.
Wel must I keepe thee then by this that I tel.
Singular in many thinges: in this aboue all,
To take thy wages great, and make thy seruice small.

Of toughnes and tendernes. 49.

For toughnes and tendernes both in one man seene,
One like your master shippe few or none hath beene.
Aske ought of ye, then are ye so tart and tough,
That your taunts would touche a horse hart most rough.
Giue ought to ye, thus tender and meeke are you,
Tears, like Tares fro your eies your knees to ground bow.

A question to a child. 50.

Who is thy father child, aske his mothers husband,
Ask my mother (quoth he) that counderstand.
The boy daliech with you sir: for verily
Hee knoweth who is his father as wel as I.
The man of this childes wit was wrapt in such ioy.
That he knew not what he might make of the boy.

Seeking for a dwelling place. 51.

Still thou seekest for a quiet dwelling place.
What place for quietnes hast thou now in chase?
London bridge. Thats ill for thee for the water.
Queene hithe, thats more ill for another mater.
Smartes Key, thats most ill for feare of smarting smarte.
Carter lane. nay that soundeth ill on the cart.
Powles cheine. nay in no wyse dwel not nere the chayne.
Wood strete: why wilt thou be wood yet once agayne?
Bread strete, thats to dye by brought thou shalt be dead.
Philpot lane, that breedeth most humors in the head.
Silver strete: Coper smiths in Silver strete, lie.
Newgate strete. ware that man. Newgate is hard ble.

Foster

of Epigrammes.

Faster lane : thou wilt as soone be ride fast : as fast.
Crooked lane : nay crooke no more, be streight at last.
Creede lane : they fall out there, brother againste brother,
Que mary lane : thats as ill as the tother:
Water noster row : Water noster row?
A greed : thats the quietest place that I know.

Of three soules.

Thou hast three soules in charge : thy body soule one,
Thy feete soules twayne : but let thy feete soules alone:
Discharge thy body soule : and feete soules, poynt elues,
They shall pay theyr owne fees and discharge them selues.

Of one sayinge of a hat.

Sayed he that hat on his head : nay, chauce so led,
That by that time the hat came, he had no hed.

Of buying a coate.

I must buy a new coate for shame.
To get shame : nay t'auoyde the same.
T'auoyde shame, thou maist desire it,
But ten new coates will not bide it.

Of parings nayles.

Ware my nayles wife : nay man, if your nayles taylor,
Where can ye finde freendes to scrat your scabb taylor?
Ware thine owne nayles then : for as they be lep,
They proue freendly freendes in scrattinge my hed.
That may be : but as those wordes are long spoken,
So euen as stone is a scald mans head broken.

Of a mans head.

Thy head is great, and yet so much that head bitteth thee,
Without heare without, and without wyg without.

Of money in ones purse.

We hath in his purse forty or fifty pounde,
Put it to or, and marke then how that poe sounde.

The sixte hundred

Off freendes and foes.

58.

The deuill that haue freendes: and as good reason goes;
That the deuill that haue freendes: as god shal haue foes.

Of diffrence in sondry thinges.

59.

Smal diffrence betweene receiuing and taking:
Great diffrence betweene marring and making.
Smal diffrence betweene fighting and fobbing:
Great diffrence betweene balling and bobbing.
Smal diffrence betweene fayre looks and fayre woordes:
Great diffrence betweene blunt woordes and sharpe woordes.
Smal diffrence betweene talking and telling:
Great diffrence betweene smarting and smelling.
Smal diffrence betweene true loue and trusting:
Great diffrence betweene rubbing and rusting.
Smal diffrence betweene lowping and snowping:
Great diffrence betweene laughing and lowping.
Smal diffrence betweene wast ware and weedes..
Great diffrence betweene good woordes and good deedes.
Smal diffrence betweene closenes and conlealing.
Great diffrence betweene geuing and stealing.

Of calling one flebergebit.

60.

Thou flebergebit: flebergebet, thou wretch.
Tostell thou wetheres last part of that woord both strech:
Leaue that woord of fle ball thee with a libet,
Of al woordes I hate woordes that end with giber.

Of crows breeding.

I wouthd wile with good provision to prouide,
That Crow wold neuer breede by his hie wayes side.
They so thy.. gery man to keale their birdes,
That no man can scape their opprobrious wordes.
No man paret by what forer he be,
But those crows be knaue him to the ninth degree.
Shoulde the crows wold stand when he ragin and raues,
We shoulde haue in England forty thousand knaues.

Thankes

of Epigrammes.

Of Powles.

62.

Thankes to god and good people, Powles goth by wel
Powles goth by but when goth pooling towne? that tel.

Of a crow keeper.

63.

There be many cald crow keepers: but in deede
Thers no crow keeper but thou in time of seede,
Wher other keepe crows out, lyke struetynge forlorne.
To keepe crows in plight, thou keepest crows in y corne.

Of Rape seede.

64.

Hast thou any Rapeseede? yea, if pou to rape fruit fall,
Here is Rapeseede: but thers hempleede mixt wíthat.

Of red roses.

65.

What thinke ye worth one bushel of red roses?
More worth then are two bushels of red noses.

Of Peniriall.

66.

I seeke Penirpall: haue ye eny?
Seeke furder: I haue nother rpall nor peny.

Of Margerum.

67.

Hast thou any Margerum gentle? yea in deede,
But it is somewhat mingled wíth Nettle seede.

Of Poppy.

68.

Lets se Poppie seede: my Poppie seede is gon.
But for poure ground, I haue puppye seede alone.

Of Tyme seede.

69.

Haue ye any Tyme seede? Tyme seede, yea by roode:
But it is so mistymde, that it byingth no tyme good.

Of Rue.

70

I would haue a groteswoort of your seede of Rew.
Ye shal haue Rew seede ynough, both olds and new.

Of Liuerwort.

71.

What lacke you sir? Lpuerwoort seede I came to craue,
Lpuerwoort I haue none: but Lypwoort seede I haue.

P. 2

Watt

The sixte hundred

Of a Pine Apple.

72

Hast thou any grasses of the Pyne Apple tree?

Yea: pininge grasses, great growets as can bee.

Of hartes ease.

73

Haue you any hartes ease seebe: yea for god, I.

But what other ware with hartes ease will yee buy?

None: then haue I no hartes ease for you brother:

We seedesellers must sell seedes one with an other.

To buy hartes ease seebe of me, that no man shall,

Except he buy some seebe of arsmart withall.

Of Parsnip seebe.

74

Here is Parsnip seebe that will nip you as nere,

As ye were nipt with anye parsnip this yere.

Of Annelle seebe.

75

This Annelle seebe is browne, but to occupie,

Browning Annes as swete, as white Annes like I.

Of Lettis seebe.

76

I woulde buy Lettis seebe for my garden I hone.

Lettis seedes: forsooth good maister I haue none.

But put out, e s, and these seedes Ie allow,

Best seedes in England for your garden and you.

Of good newes to a man.

77

What newes: good newes for thee as wit can scan.

We haue newes that thou art an honest man.

These newes coninge euen now thus fresh and new,

All men take for good: no man taketh for trew.

Of least and most mastery.

78

What is the least mastery thou canst deuise?

Least mastery is a soole to weene hym selfe wyse.

What is the most mastery thy wit espise:

The most mastery is, to make a soole wise.

Of a man and a Clocke.

79

Ben take man of earthly thynges most excellent:

But in one thyng thou semst vnder that extent.

A clocke

of Epigrammes.

A clocke after noone about thee I auow
A clocke can go alone then: so canst not thou.

Of a spare horse. 80.

Hast thou any spare horse to lende me one?
A spare horse? theres one: take him and be gone.
Saddled and bypdeled he was, and with that,
As the man leapt by the horse feldowne flat.
He fel without helpe: but then by to gre,
Ifue men were to sew him on foote to set.
A spare horse (quod he) the diuell may spare him:
He that that occupie him must bare him.
Sins this spare horse wil not serue thee brother,
Yet of my spare horses, here is an other.
Up leapt the man, hens ran the horse amayn:
In ten myles galoping he turnd not agayne.
For iudgement in spare horse, let this be compare:
Run euer, run neuer, whiche may best be sparde.

Of a husband hangd.

81.

Is thy husband hangd: he was: but he is nat.
In spite of his foes I found friends to ease that.
For of my deere hart had hangd fully houres twayne,
I gate his pardon and cut him downe agayne.

Of Horsadowne.

82.

Hypedst thou not this horse at Horsadowne? yis.
Where is Horsadowne? that mayst thou learn by this:
In bie way, low way, sayre way, foule way, feld towne:
Wher so euer this horse is, there is Horsadown.

Of a Cocke and a Capon.

83.

A brave Capon by a bragge Cocke late beyng,
The proude Cocke thinking scozne the same so seeyng.
Said to the capon: what thou barren bastard,
Perkst thou with me here, as I were a baskarde?
Where I comely combed crowing cocking Cock,
Am husband or father to al this whole flock.

13.3.

What:

The sixte hundred

What (quod the Capon) thou lewde lecherous wretch:
These chickens al for thyne bendst thou this bzag to stretch?
As though there were but one treading Cocke alone,
Yes Cocke yes, there be mo treading Cocks then one.
But sins thou thus proudely dost make this anaunt,
To repressle thy pryde take this tale for a taunt.
I haue of myne owne: I treading bennies neuer,
As many chickens as thou, treading thy bennes euer.
This strake the Cocke in a deepe dumpe, dul and dead:
Hauing a stil tounge he had a bulli heade.
Two dayes after this, he trode not nor fed not,
His comb soze cut: but thanks to god it bled not.

Of disdaygne. 84.

Itt maystry to disoeygue thinges by enuies scoole?
Nay nay, no moze maystry then to be a foole.

Of Peter. 85

Peter the proude, and Peter the poze, in whiche,
Pooze Peter oft as proude as Peter the riche.

Of one in Newgate. 86.

Art thou in Newgate to stand to thy tackling?
Nay: I am in Newgate to stand to my shackling.

Of sauing of shooes. 87.

Thou wearest (to weare thy wit and thyft together)
Moyles of veluet to saue thy shooes of lether:
Oft haue wee seene moyle men ryde vppon Assys:
But to see Assis go on moyles: that passis.

Of hogstowne. 88.

The heade man in hogstowne hogherd is exprest:
Where hogs be parisheners, hogherd must be best.
Yet hogs head in hogstowne is no John a boyne,
Pigs dare not quich there, if hogs head hang the groyne.

Of Coleprophet. 89.

Thy prophesie popsonly to the prike goth:
Coleprophet and cole poison thou art both.

Like

of Epigrammes.

Of things vnlike. 90.

Like will to like men say: but not alway so.
Contrary to contrary oft tymes doth go.
When folke be most open, their low parts most lose.
Then go they to stooles that be made most close.

Of the gentlenes of a wife. 91.

Thy wyfe is as gentle as a falcon: trew.
And namely in this kinde of gentlenesse: Hew.
Beyng not hungry, letwz falcons when ye list,
They wil cheeke oft, but neuer com to the fist.

Of catching a flee. 92.

A boy on his booke clapt hand to catche a fly:
Hast hir cride his mayster? nay god wot I.
Then thou shalt dzinke: mayster I haue hir I thinke.
If thou haue hir sayde the master thou shalt dzinke,
To furious maisters, what helpeth sayre speeches:
Flies caught oz not caught, bp go boyes breeches.

Of a horse wearing greate breeches. 63.

My horse to weare great breeches is assynd:
Why? to keepe him from enterferinge behynd.

Of reckning at a shot. 64.

Geue vs a reckninge vpon this pot fillinge:
What haue wee to pay in all? ten shilling.
What comth our meat to? foure shillinges bp and downe.
Whats dzinke? six shillings: thats to say a french crown.
Why: haue we dzunke moze then we haue eaten knaue?
Pea as many other men, many times haue.
Looke where so euer malt is aboue wheat.
There in ihot euer dzinke is aboue meate.

Of Vse. 95.

Use maketh maistry, this hath bene sayde alway:
But all is not alway: as all men do say.

The fifte hundred

In Apryll the Kookoo can sing her song by rote.

In June out of tune she can not singe a note.

At fyrst, kookoo, kookoo, syng stil can she do.

At last kooke, kooke, kooke, six kookes to on ko.

Of one asking for sheepe.

96.

Came there any sheepe this way, you shepish maydes? nay:

But euen as you came: there cam a calfe this way.

Of walking and talking.

67.

Walke thou narrowly, walk thou neerely:

Walke as thy walke may end cheerely.

Talke thou basely, talke thou boldely:

In al thy talke talke thou coldly.

Walke thou weatly, walke thou dryly:

In thy walke, walke not to byly.

Talke thou merily, talke thou sadly:

Talke as thy talke may take end gladly.

Walke thou dayly, walke thou weekely:

In all thy walke, walke thou meekely.

Talke thou softly, talke thou towldly,

In any talke, talke not proudely.

Walke thou fyrstly, walke thou lastly:

Walke in the walke that standth fastly.

Talke oz walke oldly oz newly:

Talke and walke playnly and trewly.

Of seeyng and feeling mony.

98.

Lacking spectacles, canst thou see money, John?

Yea: but hauing spectacles I can feele non.

Of taking of wrong.

99.

Perseued and taken thinges right, thou hast longer:

But for one thing in thee long sens taken wrong,

Thy credite is coucht, and thou thereby the wurs.

What thing sayst thou haue I taken wrong? a purs.

2.

of Epigrammes.

Of a number of Rattes mistaken for
Deuelles in a mans sleeppes.

A big breecht man fearinge a deere yere to cum,
Bestowde in his breech a cheese harde by his bum.
And leauinge of those hose soz dayes two or thre,
Rattes two or thre crept into that breech they bee :
Poputinge them selues of that cheese to be keepers,
In which warewatch be sure they were no sleepers.
No wight rydinge men : from Sandwich to Sarum,
Could wyn that cheese from them without a larum.
At thre dayes ende this man puttinge these hose on,
Hauinge tyde his pointes, the Rattes began anon
To starte and to sturre that breech rounde aboute.
To seeke and finde sum way, what way to get out.
But that breech was bolstered so with such brode barres,
Such cranks, such cony holes, such cuts and such starres,
With warde, within warde, that the rattes were as fast,
As though they with theeuers in Newgate had bene cast.
But this man in his breech feelinge such sumblinge,
Such rollinge, such rumblinge, ioy stinge and iumblinge,
He was therewith striken in a frantike feare :
Thinkinge sure to him selfe that sum sprites were there.
He ran out, he cride out, without coate or cloke,
Those rattes in those ragges whind like pigges in a poke.
A coniurer cried he in all hast I beseech,
To coniuere the diuell : the diuell is in my breech.
Runninge and turninge in and out as he flunge,
One of the rattes by the rybbes he so wronge,
That the Rat in rage to his buttock gat her,
She set in hir teeth, his eyes ran a water.
She bote, he cried, dogs barkt, the people howted,
Hornes blew, bells rung, the deuell treadid & doubted.

To

The sixte hundred

To be in his breech to bringe him streight to bell,
The wo and wonder whereof, to mirth to tell.
At last to see what bugges in his breech frayde him.
Foure or five manfull men, manfully slayde him.
The rattes hoppinge out at his base pullinge of,
All this sad matter, turnd to a mery scot.
When he saw these rattes by this cheefe broughe this feare
Relapsinge the scape he solemnly did sweare,
That in his breech should come no beetle after that,
Except in his breech hee were sure of a cat.

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